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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLVI.

JACKSON, MISS., February 21, 1924

NEW SERIES  
VOLUME XXVI, No. 8

## SOUTHWIDE BAPTIST MEN'S CONVENTION

By W. E. Lee

The second South-wide Baptist Men's Convention met in the First Baptist Church of the city of Memphis, February 12th, for a three days conference. A program was arranged by a committee previously appointed to begin at 7:30 o'clock on the night of the twelfth, but an afternoon session was later arranged at which Congressman B. G. Lowrey spoke on the "Primacy of the Kingdom", delivering a masterful address.

At the evening session a welcome address was delivered by the Mayor of the city, joined in by J. W. McCall, chairman of the local committee. These were happily responded to by G. W. Emerson of Little Rock, Ark.

The General Secretary, J. T. Henderson, in his opening address spoke on "Why We Are Here."

The program provided for a place for President E. Y. Mullins of the Seminary at Louisville to discuss "The World Situation and the Outlook For Baptists", but he found it impossible to be present. The Convention was fortunate in finding a substitute in Dr. J. R. Sampey, another member of the Seminary faculty, who spoke on Pastoral Evangelism.

### Wednesday Morning Session

The morning session of the second day of the Conference was given to a consideration of Christian Education.

The praise service of the session was conducted by C. Cottingham, the President of Louisiana College, of Pineville, La., using as a basis of a splendid address Second Peter 1:5, "And beside all this, giving all diligence, add to your faith virtue; and to virtue knowledge." An interesting and helpful study of Christian Education was conducted from a threefold standpoint: (1) In Missions; (2) In Stewardship, and (3) Among the Deacons.

Rev. J. M. Kester, of Richmond, Va., spoke on study classes in Missions. Attention was called to the fact that most of the study of missions in our churches is done by the women. The men need to study missions as well as the women, since they too are called into the work.

Hon. B. G. Lowrey, member of Congress, spoke on the study "In Stewardship." The means for relieving the strait which we are now in relative to the work of the kingdom will be easily at hand when our men are brought to feel their responsibility as stewards. The Lord no more gave to men the ability to acquire and spend that which is acquired on themselves, than he gave to the rose the beauty and aroma it has to be spent on itself, said Mr. Lowrey.

Mr. W. I. Pittman, a layman from the First Church of Birmingham, Ala., gave an inspiring account of the study class which is being conducted among the Deacons in his church.

The time allotted to voluntary discussion was taken up in asking questions, which were answered by the three speakers and proved very instructive.

E. Hilton Jackson of Washington addressed the Conference on the "Restoration of the George Washington University." This institution was lost to the denomination a number of years ago because the Baptists of the North regarded it a

Southern institution and withdrew their support, and the Baptists of the South withdrew their support because they considered it a Northern institution. Steps are now being taken to restore it to Baptist control.

### Contributions of the Christian School

In an address by Senator W. F. George of Georgia, it was shown that the Christian school has been a liberal contributor to the state in a large per cent of the statesmen, whose influence has been felt in a constructive way. The speaker emphasized the fact that the highest type of education is a contribution of the Christian school rather than the state school.

On motion of R. A. Kimbrough the denominational papers are requested to publish the address of Senator George.

The Convention took recreation in standing and singing enthusiastically, "I Am Bound For the Promised Land."

Dr. W. L. Poteat was on the program to speak on the "Contribution of the Christian School to the Kingdom", but failed to appear. President J. C. Hardy of Baylor College, Belton, Texas, was substituted, and there seemed to be no break nor loss. Among the many good things said by Mr. Hardy, one of the most striking was: "God does not make the task for the man but the man for the task. Instead of the task being born with him it is already here awaiting him. Christian education fits him for his task."

### Afternoon Session

Stewardship was the topic of consideration of this session.

Our own Harry L. Watts, of Winona, conducted a praise service, basing a very helpful address on I Cor. 4:2, "Moreover it is found in stewards that a man be found faithful."

J. H. Anderson of Knoxville was appointed chairman of this session, and in assuming control made some timely remarks in anticipation of what is to come in carrying out the program of the afternoon.

"The Budget and Stewardship Campaign" was discussed by Dr. O. E. Bryan, and those who have heard him will bear the writer out in saying the Convention had a treat in this address.

Mr. Ben Johnson of Louisiana, a young business man, discussed "Stewardship of Money." The address met a happy response on the part of the Convention, being the subject of many favorable remarks. The editors of our religious papers, by vote of the Convention, are requested to publish Mr. Johnson's address.

The presence of Mr. John R. Pepper, the chairman of the Laymen activities among the Methodists, was noted in the Convention, and he brought greetings from the Methodist Laymen. A series of testimonies and experiences in tithing was given and the time proved a high point in the meeting.

"The Needed Preparation for Stewardship" was ably discussed by Rev. Wm. R. Rigell of Gadsden, Ala. Two paramount needs were stressed: (1) To give the Layman a task that really challenges, and (2) to give him that for which he feels the need. In developing the second the speaker severely rebuked the ministry for not preaching the pure gospel in which alone is found man's greatest need.

Dr. Wm. M. Vines of Greenwood, S. C., discussed the stewardship of service.

Congressman B. G. Lowrey presented the following resolution, which was adopted by the Convention:

This convention views with profound interest the effort now being made by the Education Board of the Southern Baptist Convention, looking to the establishment of a great Baptist University in Washington, D. C., with George Washington University as a nucleus, and expresses the hope that the committee appointed by the convention and charged with the responsibility of making a report thereon at its next meeting in Atlanta may present a program, at once definite and practicable that when considered and approved by the convention, may result in the establishment of a university and thus constituting a fitting capstone to our educational system of the south; and be it resolved that a committee of three be appointed by the Chair and directed to co-operate with the above named convention committee on the formation of its report.

### Wednesday Evening Session

The theme of this session was Achieving Victory, alluding to the finishing of the 75 Million Campaign.

A praise service was conducted by W. D. Powell, Chattanooga, reading Heb. 12: 1-2.

The laymen of Mississippi in the Convention felt an honor come to them in the selection of Bro. Mark Dougherty of oldwater as the chairman of this session who presided very creditably.

S. J. Nix, Jefferson, Ga., spoke on Brotherhoods.

An interesting "Experience" was given by W. S. Farmer who was the Ass'n. Director in his Ass'n. in the 75 Million Campaign. He offered to pay to any one any loss he might incur in the paying of the tithe for one year. Not one claimed it.

J. E. Warren spoke on the "Possibilities of the Layman in His Association."

An inspiring event in this session was the presenting, by Dr. M. D. Jeffreys, pastor of the Baptist Memorial Hospital, the Volunteer Band of the Hospital. Among the number was a young lady from Armenia, who is a graduate from Blue Mountain College, a graduate nurse, now Superintendent of Nurses on the third floor at the Hospital. She plans to go back to her own people with the message of her church and plead that the way might be opened for her to go. Another member is Dr. Bailey, an interne in the Hospital, who is preparing to go as a medical missionary and expects to be sent out this year.

"Our Crisis and Its Challenge" was the subject of a passionate address by W. J. Kendricks, Richmond, the Laymen's Secretary of Virginia. After speaking of the crisis we are now in from a material as well as a spiritual standpoint the speaker closed with a bit of his own experience to the effect that on last Christmas day he asked God to show how he might do more for His cause. Like a voice out of the sky the impression came "Give-up your cigar." He covenanted with God that if He would give him strength that he would do it. As a consequence 50 cents per day is now going in God's treasury that was formerly spent for cigars.

(Continued on page 6)



"If we laymen will pray, we need not mention money; it will be forthcoming."—B. L. Bruner.

In every Roman Catholic country church architecture is at a maximum and vital religion at a minimum.

The number of students in our schools on the foreign mission fields has been doubled since the Campaign started.

"The world's work will never be done by pious ignorance. Neither will we succeed by irreverent intelligence."—C. B. Miller.

Brother Otho A. Eure, pastor at Como, has been appointed as chaplain in the U. S. Navy and will begin his new work at once.

Dr. J. F. Love said the meeting in Memphis is the most hope inspiring that he had ever seen since the 75 Million Campaign pledges were made.

Since the Campaign started there have been 40,000 people baptized on our foreign mission fields, nearly as many as we had members there after seventy-five years of work.

When Dr. J. F. Love entreated the men's convention to do their relief work through the Foreign Board and not through the Near East relief, the brethren were outspoken in their approval.

It might have been accidental but it was noticeable that when one of the speakers at Memphis began making some remarks on the Ku Klux, a reporter for the daily paper appeared on the scene.

Half of our foreign missionaries at work today have been sent out since the 75 Million Campaign was put on. More than two thirds of the present native workers have been appointed in this time.

If the United States could utilize the army engineers, and any other department necessary, to build the Panama Canal, surely it would be as legitimate to utilize so much of the army and navy as may be necessary to enforce the Eighteenth Amendment of the Constitution, to prohibit the manufacture and sale of liquor.

We have never seen Secretary Gray so burdened as he seemed in his speech in Memphis. He has shown courage and patience and cheerfulness through years when the Home Board has been distressed with debt. Foreign Mission Secretary Willingham went down under his burden. Secretary Love has been staggering forward under an impossible load. Shall our secretaries alone carry the burden and the cross today, and the rest of us go free? How many pastors or deacons or other members have suffered the loss of comfort by day or sleep by night in the interest of our great missionary enterprises?

One of the most impressive incidents of the Men's convention in Memphis was the group of volunteer nurses who on Wednesday night were introduced to the Convention by Drs. Boone and Jeffrey. These are twenty young women in the Baptist Hospital in Memphis, some of them graduate nurses and some student nurses who have offered themselves to go as missionaries under the appointment of our foreign mission board in Richmond. One of these spoke a few minutes. She is an Armenian who came to this country in search of liberty. She found the Lord, being converted in Florida. She graduated at Blue Mountain and at the School for nurses in Memphis and is now anxious to go back to her native country to minister to them in Jesus' name. There was also a young physician, Dr. Bailey, a graduate of Vanderbilt Medical School, now an intern in the Hospital in Memphis who is awaiting appointment by the board in Richmond that he may go as a medical missionary.

Dr. R. A. Venable will spend six days with Pastor A. F. O'Kelley and the church at Hazlehurst, giving an exposition of the Gospel of John March 17-22.

Dr. J. W. Mitchell, editor of the Baptist Witness, and Mrs. Sarah L. Martin, both of Jacksonville, Florida, were married on January 31. These members of the editorial fraternity have our happiest felicitations.

"The Mississippians on the program of the Southwest men's meeting in Memphis were: N. T. Tull, J. W. McCall, E. Y. Mullins, B. G. Lowrey, H. L. Watts, O. E. Bryan, J. C. Hardy, B. D. Gray and M. S. Dougherty. Some of these do not now live in Mississippi, but they were born here.

Dr. B. D. Gray made some splendid remarks, in his speech in Memphis, on respect for law, citing as an example the conduct of Wiley P. Harris one of the most brilliant lawyers Mississippi ever produced, who when addressing a negro magistrate who could not read and write always addressed him as "Your Honor."

Mississippi brethren will not be surprised to know of the good success that is attending the work of Pastor W. M. Bostick at Bellevue Church in Memphis. The congregations and Sunday School are growing rapidly. He has a good grip on the business men of his church, teaches the men's class in Sunday School. It was our privilege to go through his new auditorium into which they move in another month. It will seat 1,200 people and seems perfect in acoustics and symmetry.

Dr. C. B. Miller of Springfield, Mo., in speaking of conditions in Europe told of the early persecutions of Baptists in Sweden. On one occasion a group of Baptists were arrested while at worship and taken to prison. As the "black marias" came clanging to the jail, the jailer came out much excited to ask who all these people were. When he was told they were Baptists, he waved his arms wildly and said, "Take them away! Take them away, the jail is full of them now; and they don't do a thing but sing and pray; and all the guards are being converted."

The Baptist Record believes in a fair fight in open field and therefore the columns are now open to a discussion of the question of amending what is known as the mortmain section of the State Constitution. The Legislature has turned the question down, refusing the people a chance to amend the constitution. Anybody who has an argument for it; or anybody who has an argument against it is at liberty to speak his mind provided he is brief, to the point and sticks to the merits of the question. Here's a fair chance for all—The Editor believes in changing the constitution, but this will not prevent a square deal to both sides alike—Please don't expect us to publish more than two columns at a time from any one writer.

The Legislature of Mississippi has refused to the people of the state the privilege of voting on a change of the constitution, which proposed change would permit people to will property to a religious institution. And so the matter is halted for the time being, but a thing isn't settled till it is settled right. Baptists, Methodists, Presbyterians and Episcopalians have all passed resolutions favoring this change and the conventions, Conferences and synods have all memorialized the legislature in favor of the change—It maybe that somebody will rise up and say that the legislature is run by the Catholics. But that would be a mistake, for there are almost no Catholics in the legislature. And yet the truth remains that the present constitution gives Catholics the advantage. Certain Baptists and Methodists have tied the hands of their own people. The joke is on them—on us. And it's a right serious joke.

Brother Joe Canzoneri, Gospel Singer, has recently undergone an operation at the Ft. Worth Baptist Hospital.

Dr. B. A. Copass is acting President of the Ft. Worth Seminary while Dr. Scarborough is engaged in the 75 Million Campaign.

The Illinois Baptist locates among the Modernists Dr. J. E. Dillard, who conducts a column in the Alabama Baptist, because he does not hold to the inerrancy of the Bible.

Dr. J. C. Greenoe assisted Pastor H. C. Joyner last week in a meeting at Shady Grove, Copiah County. This is the second time, and the church was only organized last year.

Pastor Mount is publishing a neat church bulletin at Booneville and is earnestly endeavoring to interest his people in the whole denominational life by getting them to take the Record.

We are in receipt of three booklets by Dr. W. E. Tynes on the Bible Doctrine of the Great Salvation, An Exposition of Free Masonry in its Relation to Christianity and Christian Unity. Dr. Tynes is a Mississippian now sojourning in Texas.

Dr. J. R. Hobbs of Birmingham, Ala., will conduct the column "Interstate Items" in the Alabama Baptist which was furnished formerly by Dr. W. P. Price. Mississippians generally make themselves useful and are found efficient wherever they go.

Often you see accounts of officers or others equipping themselves with "sawed off" guns. These are easy to handle and of fearful execution. It might be suggested to those who write for the public that sawed off articles are more effective. Cut 'em short.

Brother G. W. Riley accepts the hearty call of the church at Liberty and is already on the field. This is the county seat of Amite County and Baptists are as thick there as anywhere in the world. They have an excellent building and the county agricultural high school is close by.

At Sidon Pastor T. J. Moore's heart was made glad recently when the people declined to fix up the old church house, but went in to raise the money for a new one. About \$4,000 was raised in a short time and they are still going strong. This for a fourth time church.

Bishop Bratton, Episcopal, conducted a four days revival meeting at the University of Mississippi under the direction of the Y. M. C. A.

People are fairly familiar with "pouring oil on the troubled water." But it seems that some have been trying to reverse the process and pour water on the troubled oil. And the price of gasoline goes up.

Last week's reports from Egypt tell of the opening of the pink sandstone sarcophagus of King Tut-Ankh-Amen, and disclosing a mummy case made of gold. This mummy case has an enlarged image of the king carved in its golden lid, and the whole thing was on runners or a sled on which it was drawn to its resting place in the Valley of the Kings. The mummy case will not be opened—not yet.

In the recent Every Member Canvass for pledges to guarantee the budget in the First Baptist Church, Columbus, something like \$1,500 in new pledges was secured on the 75 Million Campaign, over and above the pledges originally made when the Campaign was put on. If every church in the state would get new pledges early in the year for a corresponding amount according to ability it would go far towards offsetting the losses.



## Convention Board Department

R. B. Gunter, Corresponding Secretary

Was not that pastor a freak who would not let his church increase his salary or begin a new building until they had first met their obligations to the 75 Million Campaign? But as much as we may criticize him, he was at least unselfish. Enough of such fellows would put a million dollars into the 75 Million Campaign this year.

It is a good sign to see our churches as eager to tell how many thousand they have paid on the 75 Million Campaign as they are to tell how many thousand their new church building will cost. Southside Church, Birmingham, expects to add a \$250,000.00 annex to their building, but this is one of the churches which has paid its large pledge each year. They have paid this before they would undertake anything else. Somehow it is easier for churches which pay up their pledges to build houses.

### A Great Forward Step

The Baptist State Convention approved the plan of distributing tithing literature among the Baptist people of the State. The State Board likewise approved it. Consequently, we have the promise of about two hundred and twenty five pastors over the State who have promised to see that the tracts are placed in the homes of their membership in a systematic way once a month. We have requests for over 30,000 tithing tracts

per month. This probably means half of the Baptist homes in the State. We have arranged to obtain these tracts from the Layman Company of Chicago. They have made us a very generous offer. The tracts will be mailed out to the pastors who have requested them once a month by the Company, sending a different tract each month, all on the subject of tithing. We hope by the end of the year to double this number. If followed systematically, this plan will eliminate the necessity for campaigns and high pressure methods in collecting funds. If there are other pastors who will co-operate with the State Board and the Layman Company, we shall be glad to have the tracts sent to them. The Layman Company is eager to see a State try it out and Mississippi has the distinction of being the first to undertake it on this plan.

We have been delayed in sending out tithing literature to those who propose to put it into every Baptist home once a month because a sufficient number had not responded to justify us to take the matter up with the Layman Company. We now have about two hundred requests. So, we hope to begin sending these tracts out by the first of March—not later than the 15th anyway.

R. B. GUNTER,  
Cor. Sec'y.

### BOLSHEVISM IN AMERICA

By B. P. Robertson, D.D.

It is a lamentable fact that in some parts of our country it is very unpopular to be a strict law abiding citizen. This condition is simply a manifest symptom of an underlying spirit in our civilization. The lawless wave which has been sweeping over our country for the past few years is one of the by-products of the world war. The other nations which were engaged in the great conflict have been experiencing the same spirit of lawlessness. This general condition of our country is seen in all our institutions. There is very little respect for law and government in many parts of our nation. This is seen in the home, in the school, in the churches and in the state.

#### I. The Bolshevism in Our American Homes

The home was the first organized institution in the history of man in this world. It was intended, as it seems to me, to be the kindergarten school of civilization here and hereafter. The home should be a religious school for the enlightenment of the children for intelligent civilization. It should be also a training camp for the discipline of the children for law abiding citizenship in the world. The parents should be the teachers and the trainers of the children in all these things for good citizenship. The children should be taught and trained to respect and obey the laws of the home in the strictest sense. The spirit of obedience of laws in the home will produce law abiding citizens for the outside world. But the spirit of lawlessness in the home will produce lawless citizens for the outside world. In many of our homes today the divine order has been reserved and the parents are brought into subjection to the children. There is the spirit of lawlessness in the homes and consequently the citizens who come out of such homes constitute the criminals in the outside world. The home teaching and training lie at the basis of all our citizenship in this world. There is greatly needed a great revival of home religion at this time. Parents need to be made conscious of their divinely appointed duty in the home in the matter of

teaching and training their children for the service of the Creator on earth and in heaven.

#### II. The Bolshevism in Our American Schools

The schools of our country are intended to be training camps of our boys and girls for intelligent and good citizens. But it is very difficult for the teacher in the school room to overcome the shortcoming of the parents in the home in the matter of good training. But is the duty of the school, irrespective of what is done in the home, to teach and train the children to be intelligent and good moral citizens. The character of the teacher, just as the character of the parents, will have much to do with the success of the teaching in this respect. The parents will have to furnish the children a sample of good citizenship as well as teach and train for good citizenship. So the teacher in the school room will have to furnish the young people a sample of good citizenship. Obedience to law should be one of the first requirements in the school. Discipline should receive primary emphasis in our schools.

#### III. The Bolshevism in Our American Churches

We would think that all churches train the people for good citizenship. But in many cases the opposite is true. Each church of Jesus Christ professes to be governed by the laws of the one Book, the Bible. But in many churches the laws of the one Book, the Bible, are very little considered in the matter of living. Some of the people in all the churches give very little heed to the divine laws. Such people cannot become good citizens in the world. And the churches which do not emphasize the strict obedience to the divine laws will fail in producing the best citizens for this world and that which is to come. We all should emphasize obedience in the home, in the school, and in the churches.

### THE HEART-CALLS OF THE UNFINISHED

By L. R. Scarborough.

In conference with our missionary and educational leaders, I have recently found an overwhelming appeal from the unfinished tasks in

home and foreign fields. There are literally hundreds of church buildings, missionary homes, school buildings, hospital buildings, in the home and foreign fields which were started by the 75 Million Campaign successes. These buildings in many cases are above the foundations, some to the roofs, some uncovered, some with windows and door out, some mere shells of enlarged opportunities. The failure of our people to pay their Campaign pledges and to get offerings from our new members have stopped work on these buildings. There they stand as monuments to our failure, vocal testimonies of our neglect, sad commentaries on our unfaithfulness. About each of these many, many unfinished institutions gather shattered hopes, disappointed hearts, tear-stained cheeks, unfulfilled promises, wasted opportunities, the night cries of the shattered nerves of missionaries as they long and wait and weep in their disappointment.

I call with the deepest passion and fervor of my soul to Southern Baptists to hear these heart-cries, the appeal of these disappointed hopes, the call of these tears, and finish these unfinished tasks. Case after case could be cited in the homeland and in the foreign field, heart-breaking, soul-rending cases. If every Baptist in the South who has his pledge unfulfilled could see any one of these cases, it would stir him to the depths of his soul and make him pay, even if it cost blood. Will not the united, heart-breaking call of all these cases move all our people to do their best, in the next few months, to redeem our pledges, enlist all the unenlisted, and bring to a hundred percent in pledge-paying every individual Baptist and every Baptist church?

"DUTY DONE MEANS VICTORY WON."

In the business world, if a man breaks into a box car and steals a can of tomatoes we call him a thief, while if he can get away with the railroad itself, he is called a shrewd business man. If he robs a bank from the outside we call him a bank robber, but if he robs from the inside we call him an embezzler. They are all robbers and why not use those terms in speaking of them? The same is true in the religious world. If a man on the outside of the church denies the divinity of Christ and the authority of the Holy Scriptures, we call him an infidel, but if he joins some church and denies the same things, we call him an "evolutionist" or a "Modernist." Now this is not said in any spirit of bitterness but in simple justice to the out and out infidel. A few days ago a man who is known in his community as an infidel and is called so, asked me why the nicer and more or less obscure terms are applied by our religious papers as well as the secular press, and then brand him as an infidel. Said he, "the present day modernists are exactly with me, really I believe I am not so deserving of the epithet of 'infidel' as they are, for the reason that I am more of an agnostic. I do not know. I do not flatly deny, but my position is that the Bible may be the inspired Word of God and Christ may be the Saviour of the world. I am not denying it, I simply say I do not know. But these so-called 'Modernists' are emphatic in their declarations that the Bible has many mistakes in it and that Christ was not born of a Virgin, nor does His blood atone for sin, nor did he rise from the dead, and everything else that is fundamental to Christianity." He said, why not refer to them as infidels instead of "Modernists?"

—Baptist Messenger.

If we do not raise the full amount of our Campaign pledges this year, it will be because the people failed to pray. If there are not more people saved this year than ever before in the world's history, it will be because the people didn't pray. Did your church observe the week of prayer? Are you praying daily for the mission work? If there is failure who is responsible? When the disciples asked why they failed, Jesus said it was because they hadn't been praying.



## The Baptist Record

PUBLISHED EVERY THURSDAY BY THE  
MISSISSIPPI BAPTIST CONVENTION BOARD

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JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY  
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance  
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company the notice.

### A SQUARE DEAL

The main section of the Constitution of Mississippi, as it is called, forbids any man or woman to make a will conveying any part of his property of any sort to any institution for a religious purpose. The very statement of this fact would naturally bring surprise to anybody, and would immediately cause one to ask in amazement why and how it could be. Why is it that a man can will his property to anybody or for any purpose on earth except for religion, or for any charitable or education work conducted by a religious organization? It does seem that such a situation is extremely surprising.

The surprise is certainly not diminished when we learn that Mississippi is the only state in the whole United States, and the only place in the world, so the lawyers say, where such a law is embodied in its constitution, forbidding the conveyance of will of any property for a religious purpose. Are religious conditions worse in Mississippi than anywhere else in the world? Are those who represent religion, and religious institutions such as orphanages and the hospitals and colleges, are these people less to be trusted in Mississippi than in any place in the world? Are preachers and college presidents and superintendents of orphanages and mission secretaries such trustworthy men that we must forbid by our constitution anybody who wishes to do so to entrust them with funds for benevolent purposes? Of all the kinds of men and women in Mississippi are these men who have the Lord's work in hand and on their hearts, are these men the only ones in Mississippi who are shut out by the constitution from being entrusted with property to be administered for benevolent purposes? That is the way the constitution now stands. Is it a square deal?

Or to look at it from another angle: As our constitution stands today no man can will any property to the Baptist Orphanage of the Baptist Hospital. But this same man may bequeath his property to the State of Mississippi to run a hospital or any benevolent enterprise. Now you cannot give your money to an institution doing benevolent work under religious or denominational auspices, but you may will your money to an institution which may become the plaything of politicians and the reward of political henchmen.

This is not an imaginary or hypothetical case. A few years ago a Methodist minister, Mr. McLaurin having no near relatives, wished to leave his property to the Methodist Orphanage, an institution belonging to the denomination to which he had given his life. But according to the constitution of Mississippi he was informed that he could not. But the State of Mississippi had no reluctance in taking the money for a state hospital in Jackson and appropriated it to that purpose. Now we do not believe there is a normal man in Mississippi who believes that the money can or will be used to better purpose in this way than if it had been used for the dependent orphan children according to the original desire of Mr. McLaurin. But the constitution of Mississippi would not permit these orphans to have it. Your

constitution and mine, which every loyal citizen is sworn to uphold. Is it a square deal?

Or take this other instance. The people of Mississippi maintain state colleges and ought to maintain them. They are a necessity to intelligent citizenship and are functioning in a helpful way to that end. Our people believe in them. But they also believe in our denominational schools. That the people of Mississippi believe in denominational schools is shown by the fact that there are more young men and young women in denominational colleges in Mississippi than in the state supported schools. These same people who pay taxes to maintain the state colleges, put their money in the upkeep of the denominational colleges and send their boys and girls to them, paying the price of tuition.

Now if a man or woman who believes in them and supports them while he lives, desires to leave something by his will to one of these schools, he is forbidden by the State Constitution from doing so. He may leave it to a state school if he wishes but he cannot leave it to a Christian institution. It is evident that a majority of the people who send their children to college prefer the Christian college, but they cannot bequeath it their property nor any part of it. Is this a square deal? He may will his property to any other cause on earth but not to any religious purpose. The thing that he thinks most of and ought to think most of, this alone he is forbidden to help in his last will. Is it a square deal?

### THE MEN'S CONVENTION

Elsewhere in this issue will be found an account of the Convention in Memphis written by Brother W. E. Lee which will be read with interest and profit. Here is given simply an impression by one who could be present for only a part of the time.

It was manifestly a Men's Meeting. It was a sober congregation of soberly dressed men that greeted the eyes of one who came in a little late. There was absent the feminine flutter of fans and feathers and ribbons which one sees in church, but the steadfast faces of a thousand serious men. The majority of them laymen, of course. The only women visible were in the choir and in the galleries. (Wonder if there is any connection between girls and galleries.)

The next thing that impressed you was that the meeting moved straight ahead. It was a demonstration of the men's "movement." There was no time wasted between numbers on the program. There was no running over time by speakers, or very little of it. They were held to the schedule by the watch. They worked like men accustomed to a railroad schedule or a system of checking in and checking out by punching a button.

The program had variety and was comprehensive. Nobody could complain that any interest was overlooked. To be sure some subjects had more favorable time than others, but if any was overlooked we failed to observe it. The variety kept people from weariness and gave you a sense of satisfaction.

The whole tenor of the arrangement and the tone of the speeches was loyal. Several times the faithfulness of our people to the truth of the old Book was clearly emphasized, and at no time was a dubious note or word sounded. This loyalty naturally headed up in a great purpose to see the campaign through to a glorious finish. Several times we heard brethren say in public and in private, "We will do it." The day after the Convention closed The Commercial Appeal's leading editorial predicted the triumph of the campaign. No one interest sought the advantage over others. Dr. Love refused to capitalize sentiment which particularly favored foreign missions. He insisted we must pull the whole thing through.

It was a meeting of great inspiration. Nobody who loves the Lord and loves his work could fail to be moved with a joyous purpose and holy passion to do more and to do better. At the conclusion of Dr. Scarborough's address on Wednesday night

almost the whole congregation rose and declared their purpose to do their best to see the campaign through to a successful conclusion. We found ourselves constantly wishing that "everybody could be there." Surely the Lord was there and He will be with us as we go back to our places of work to see it through for his name's sake.

### WHAT IS A RATIONALIST?

There are certain terms much used in religious and near religious discussion today which people had just as well familiarize themselves with. It would be remiss in anyone not to inform himself, and it would be culpable in a religious paper not to make them plain. Inquiries are coming to us and we shall try to answer some of them. The writer does not claim that he is not partisan in the matters under discussion, but he will try to be fair to all.

The term rationalist has come to have a definite application to a class of people who stand for a particular view of authority in matters of religion. It may be said that down at the bottom of all differences in religion the most important factor that makes one person different from another, and divides people into parties or classes or denominations, the most important factor is what is authority in religion.

In general people called Christians are divided into three classes in matters religious. These three classes recognize three different sources of authority. The one to which Baptists and most Protestants have hitherto been supposed to belong recognize the Bible as authoritative in all matters religious. Another class, to which Roman Catholics and High Church Episcopalians belong, does not recognize the Bible as final and sole authority in determining what they shall believe and practice, but instead these people appeal to "The Church" as the final authority. For example a man among them who does not believe in the virgin birth of Christ is a heretic not because he teaches contrary to the scriptures but because he teaches contrary to the Apostles' creed and to his vows as a churchman. While a Baptist does not measure a man's orthodoxy or orthopraxy by the apostle's creed, nor by any church council, but by the teaching of the Bible. A thing is right or wrong with him as it conforms to or contradicts the scripture.

These things are said that we may now answer the question. What is a rationalist? He is one who does not accept either the authority of the Bible as final, nor that of any church, but of his own reason, independent of all others or assisted in any way he may choose. With him if the teaching of a church does not commend itself to him, or if any teaching of all churches does not commend itself to him, he is not under any obligation to believe it, nor do it. Likewise if any statement of the Bible does not commend itself to his reason or if it is not corroborated by his experience, he must reject it.

For example the Bible gives account of many miracles. He has never seen a miracle. To him a miracle seems unreasonable, contrary to the laws of nature, and so he rejects all miracles. The testimony of the Scriptures does not affect him. No testimony to miracles could convince him; and so he rejects them. With him reason is supreme and final authority. He decides all questions by his own reason. If a thing commends itself to his reason, he accepts it as true and right; if it doesn't accord with his normal and habitual processes of reasoning, it is rejected.

Now just two words of caution. First this kind of man does not seem to see that with this way of settling truth and right, we can never reach it. There will be no longer one north star to guide our course on the sea of life, but a multitude of wandering stars leading in as many different directions and never landing us anywhere in a safe port. What one man thinks reasonable, another rejects as absolutely unreasonable. We know that human reason and judgement are fallible. If it were not so we should all have been agreed on everything long ago.



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## FUNDAMENTALIST?

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The other thing is that the rationalist, the man who makes his own reason and not the word of God the judge as to what is true and right makes the mistake of confusing what is above reason with what is contrary to reason. If we never learned anything that we did not fully and instantly comprehend in all its causes and relations we should never learn anything at all, not even the alphabet. Progress in knowledge does not come that way, but by believing what we are told and understanding it afterward. Pure rationalism stops all growth in knowledge. In all things we now know only in part. Then shall we know if we follow on to know the Lord. Things that were once outside our experience are now within. Things which once were beyond our comprehension have become matters of experience. We came into them by faith in the authoritative, unchangable word of God. Faith is entirely rational. Physical life depends on faith. Faith is acceptance of the truth of the word of God. It is putting the Word supreme, over all.

## WHAT IS A FUNDAMENTALIST?

This, like the preceding article on what is a rationalist, is written not for the experts in controversy but for the common man who wants to know about these things of which he is hearing so much, and is likely to hear more.

The word itself has reference to the foundations of a house or an institution. Things are fundamental which lie at the very base of things, which are necessary to their existence or to the preservation of their proper character and purpose. The fundamental doctrines of the Bible or of the Christian religion are those doctrines or teachings which are an essential part of its teachings, which are necessary for its continuance and the preservation of its character and mission; those things which if left out, it would cease to be the Christian religion.

Now it ought not to be hard for the average Christian to fix upon these. What is the difference between a Christian and a Jew? Or between a Christian and an infidel? Or a Christian and a Mohammedan or a heathen? When you begin to investigate this with your pick you will strike the foundations; you will come upon the fundamentals. And you can pretty nearly answer the question without going further.

The word "fundamentals" came specially into notice a few years ago when somebody distributed free to preachers a series of pamphlets on "The Fundamentals," booklets which gave the scripture doctrines on which the faith of believers securely rests. Later on Dr. Laws, editor of the Watchman Examiner used the word "fundamentalist" to denote the people who accept with their whole hearts these great essential truths of the Bible and are willing to stand by them and contend for them.

Now there are certain brethren, even among Baptists, who are a little shy of the word, and "don't want to be labeled." They are willing, some of them, to spell it with a little "f" but not with a capital "F". Well, we have known Baptists who were willing to spell their denomination with a little "b". The spelling may not be important, but the thing is. We have known some fundamentalists who couldn't spell at all; and we have known a few heathen in the same fix.

But that we may get more definitely in mind the usual doctrines which are characteristic of fundamentalists, it will be well to enumerate them, and every man can take his own measure, or the measure of others if he chooses. First, a Fundamentalist believes that the Bible is the Word of God, that holy men of old spoke as they were borne along (moved upon) by the spirit of God; that the message embodied in the Bible did not originate in their heads (was not a personal or private interpretation of facts or truths) and that our Bible is the final, authoritative and infallible revelation of the will of God, and record of facts.

He believes that Jesus Christ is the Son of God, equal with the Father, eternal, who came to

save sinners. He believes that the death of Christ was in the place of the sinner and through faith in him alone men are saved. He believes in the bodily resurrection of Christ and in his purpose and promise to come again to the world to be its judge and king. He believes in the Holy Spirit as equal with the Father and the Son and that only by being born of the Spirit can one find entrance into the kingdom of God. He believes in the gospel for the whole world and in its power to save everyone who believes.

There are other things which he believes, but we are not here writing his declaration of faith, but giving his outstanding characteristics. These are things that all of us have been familiar with from earliest recollection, and are nothing new. A fundamentalist is not new in our part of the world, and nothing to be afraid of. Indeed it is the man who denies these truths who is new, and it is well to be uneasy about any man who sounds an uncertain note.

Dr. Austin Crouch, once pastor at Corinth, Miss., has been called to the church at Murfreesboro, Tenn., of which he was once pastor, and he will resign his position with the Home Mission Board to accept the call.

You may have noticed that some people who were vociferous in expressing their own opinions and earnest in contending for them, do not think it good policy or good form to contend for the faith. Which is the more deserving.

Still they come: The Second Church, Greenwood sends in the list of families in the church and the Record will go to them all. Let's make it unanimous and a happy family all over Mississippi. Pastor J. G. Murphy has made a good start at Greenwood.

Pastor H. M. King will have Dr. Jno. Falconer Fraser to help him in a meeting at Second Church, Jackson, March 2-16. Dr. Fraser is pastor of Fourth Avenue Church, Louisville, Ky., and will have him with Brother Joe Canzoneri, well known in Mississippi as a gospel singer. The church seems to be in good condition for a meeting, twelve being received last Sunday, seven of them by baptism.

Sunday February 17th the church at Norfield ordained three new deacons, Dr. R. R. Welch, Mr. S. D. Moak and Mr. Dudley Reeves. These are men of fine promise and will greatly strengthen the hands of the pastor and the work of the church. It was the editor's privilege to preach the sermon Sunday morning. Pastor Haight is a student in the Baptist Bible Institute and is most highly spoken of both in the Institute and in Norfield.

We read an editorial in an anti-convention paper in which the writer after complaining vociferously about the 75 Million Campaign closed by heartily congratulating himself that he had had nothing to do with it. About the same feeling, we imagine, that a Collie has when he has snapped and barked at a passing automobile and then lies down with great satisfaction that he has chased it away. These same people take the hydrophobia whenever a "drive" is mentioned, and then put one one to save their orphanage.

Dr. J. R. Hobbs passed the five year mark in his pastorate of the First Church, Birmingham on February 1st. In this time the church has grown from 500 members to over 1,500. Of these 526 joined in 1923, and the church seems in constant revival. In the five years the church has given to all purposes \$171,032.64, of which approximately \$65,000 is said to have gone to the 75 Million Campaign. The Sunday School has increased more than threefold. Mr. J. Fred Scolfield is in charge of the music and is a great help. Dr. Hobbs has a radio service every Sunday night and through this preaches to people in many states.

## PASTORS AND WORKERS

Please answer all letters promptly that go out from the office about any phase of our great program for this year. Time is precious. Then, too, we do not want to spend money for telegrams and 'phone messages.

R. B. Gunter, Cor. Sec'y.

## INQUIRY DEPARTMENT

Did you try your hand on those questions asked last week? Well here's your chance again—for anybody who wishes. Don't write a sermon; don't write a doctrinal essay. Just say in 300 words or less what these scriptures mean. We will publish the best interpretation; maybe others too. Answer within ten days of the date of this paper. The one giving the best interpretation will be given a good new book, for each of the two passages:

1. What does this scripture mean? "We love, because he first loved us." 1 John 4:19, American Revision.

2. And this? "And it is the Spirit that beareth witness because the Spirit is the truth." 1 John, 5:7.

## COMPARATIVE STATEMENT OF HOME MISSION AND C. B. L. RECEIPTS MAY 1—FEB. 1

	1921	1922	1923	1924
Alabama	28,556.89	21,620.58	22,804.78	15,670.72
Arkansas	5,119.42	11,785.09	12,224.88	11,464.92
Dist. Columbia	2,147.94	7,170.82	5,892.39	6,200.85
Florida	15,331.38	13,506.28	12,124.93	12,297.37
Georgia	82,391.79	39,759.61	46,590.81	44,550.48
Illinois	6,061.50	2,644.34	2,100.00	1,000.00
Kentucky	67,946.03	47,865.35	32,884.18	37,901.15
Louisiana	8,273.48	8,938.11	10,632.54	10,967.31
Maryland	20,593.20	13,660.00	9,500.00	11,704.42
Mississippi	22,812.14	28,468.71	23,195.14	26,338.56
Missouri	15,542.66	12,436.44	12,961.65	13,927.58
New Mexico	3,040.00	2,526.13	2,158.73	1,547.84
North Carolina	60,983.71	33,034.60	44,624.18	47,892.07
Oklahoma	1,268.50	11,298.96	15,510.44	15,936.83
South Carolina	28,696.74	12,874.48	14,157.80	17,656.10
Tennessee	35,576.80	31,060.40	12,609.65	23,718.20
Texas	14,961.50	12,275.63	6,179.64	182.39
Virginia	117,613.41	82,455.15	64,197.66	72,755.65
Miscellaneous	7,789.88	2,944.35	3,544.40	1,753.71
	544,706.97	396,325.03	353,893.80	373,416.15

The Ford Motor Company increased its output more than fifty per cent in 1923 over the previous year.

Pastor R. M. Jennings has resigned at Covington, Tenn., and will enter upon the work of evangelism, with headquarters in Memphis.

The new Sunday School Manual sells for seventy-five cents, cloth bound, and fifty cents, paper bound. And not at the price recently advertized.

Since January first every egg offered for sale in Connecticut must have stamped on it the date on which it was laid. Speaking of Connecticut, what about nut-eggs.

Brother C. C. O'Neal writes that Isola and Inverness churches have called as pastor Rev. J. A. Landers of Horatio, Ark., and they believe he will just fit. Brother Landers was once pastor at Fayette in this state.

In the Campaign we made a covenant with God and with one another, said Dr. Scarborough. Our signatures are our spiritual photographs. We made a pledge of 86 million and nothing less than the raising of 27 million will liquidate our obligation.



(Continued from page 1)

Dr. L. R. Scarborough spoke on "Finishing the Task." It goes without saying that this was a great message and the feeling was that if all of our people could have heard the earnest plea the task would be finished in a glorious way.

#### Thursday Morning Session

The praise service of this session was led by J. D. Matthews. In addition to a very uplifting talk a series of testimonies was given, among which were expressions of a purpose on the part of a number to give up the use of tobacco. This grew out of the impassioned plea of W. J. Kendrick of last night. It is one of the immediate results of this great gathering of God's men.

"Missions" was the topic of this session and the things gone before were a fine preparation for it.

The privileges was extended Brother W. B. Bagby, a returned missionary from Brazil, to give an account of his work in that country. The first man Brother Bagby saw baptized in Brazil was named John the Baptist and he became a Baptist preacher. From a small beginning in that great country there are now thirty thousand Baptists.

It seems to be a fitting arrangement of the program in discussing missionary activity to begin with the work of the Sunday School Board, since this has been one of the most potent factors in the mission work of the Southern Baptist Convention.

Dr. J. I. Runyan, a busy surgeon of Little Rock, Ark., spoke of the Sunday School Board as a business success and many instructive facts were given to show that the Board has been a marvelous success in a business way.

The Sunday School Board as a "Kingdom Agency" was discussed by Dr. I. J. VanNess, the Superintendent of the Board.

The mission work proper was discussed from two standpoints: (1) "Within Our Own Borders", and (2) "In Other Lands". "The Home Base" was discussed by D. F. Green, of Montgomery, who is the State Secretary of Missions of Alabama. This was fitting, since state missions is the base of operation. Brother Green is the only state secretary who is a layman.

President J. C. Hardy spoke of reaching the foreigner in our midst. A very striking fact brought out by Mr. Hardy was that only \$3,000.00 is spent in an effort to reach the Jew in our own land of whom there are a million and a half. Like proportionate facts apply to the Negro and foreigner in our midst.

"The Order of the March" was the subject of such an address by Dr. B. D. Gray as few like him can deliver. As he pictured present day conditions as existing in the home land one was disposed to become pessimistic, but an urgent appeal was made to round out the 75 Million task, which, if done, a better day is before us.

"Missions in Other Lands" was the topic of discussion in the remaining hours of this session.

Dr. C. J. Miller of Springfield, Mo., spoke on the situation in Europe.

Dr. Ben L. Bruner, of Louisville, spoke from the Layman's standpoint on "The Duty of the Layman in This Crisis."

"The Present Status of Our World Program" was discussed by Dr. J. F. Love, the Secretary of the Foreign Mission Board. Surely no one is in better position to handle this topic than is Dr. Love, who has recently made a survey of the work on the foreign fields and speaks first hand.

#### Afternoon Session

Dr. Geo. W. Truett, who was scheduled to speak at the evening session, wired it would be impossible for him to get to the Convention. This brought great disappointment to many. It was decided to curtail the program and close with this afternoon session.

"The Denominational Paper" was the leading subject and it seemed unfortunate that this most important factor in the work should come at the closing hour and it perhaps would not have been so had there not been a change in the program.

Thus comes history the greatest Men's Con-

vention ever held in the South. Great because of the things considered, the manner of their consideration and what it will mean to the kingdom coming at this particular time. More than five hundred out of town messengers registered with the entertainment committee, coming from almost every Southern State. These went back with an enthusiasm and purpose to put forward the Lord's work in a greater way than ever before.

#### RECEIPTS OF FOREIGN MISSION BOARD TO FEBRUARY 1, 1924

	1924	1923	1922
Alabama	31,250.28	35,984.18	41,583.10
Arkansas	15,592.45	27,680.43	1,117.11
Dist. Columbia	11,125.73	10,137.30	14,403.20
Florida	13,305.17	12,802.39	14,649.92
Georgia	83,116.20	81,217.60	91,692.67
Illinois		1,600.00	2,720.00
Kentucky	73,019.38	63,357.75	81,686.89
Louisiana	14,687.75	13,464.47	12,409.11
Maryland	19,860.00	20,040.00	18,790.00
Mississippi	39,825.15	37,677.39	43,270.97
Missouri	22,224.24	19,641.32	19,478.03
New Mexico	2,522.00	3,100.00	3,510.00
North Carolina	101,948.41	105,980.88	71,117.79
Oklahoma	12,581.32	14,781.10	1,860.49
South Carolina	117,748.89	95,554.00	77,459.38
Tennessee	44,505.00	27,524.50	50,264.75
Texas	60.00	231.25	482.53
Virginia	114,824.43	112,502.93	128,936.59
	718,196.40	683,277.49	675,432.53

The recent death of Dr. John Clifford in England, says an exchange, makes especially appropriate the republication of this poem of his—reassuring in the midst of the strife of tongues. "They shall know whose words shall stand, Mine or theirs."

#### "HAMMER AND ANVIL"

"Last eve I passed beside a blacksmith's door  
And heard the anvil ring the vesper chime;  
When looking in, I saw upon the floor  
Old hammers worn with beating years of time.

"How many anvils have you had," said I,  
'To wear and batter all these hammers so?'  
'Just one,' said he; then said with twinkling eye,  
'The anvil wears the hammers out, you know.'

"And so, I thought, the anvil of God's Word  
For ages skeptic blows have beat upon;  
Yet, though the noise of falling blows was heard,  
The anvil is unharmed—the hammers gone."

We had the pleasure of shaking hands while in Memphis with Dr. S. M. Ellis and wife, now happy in a pastorate there; also with brother E. J. Hill and wife. We missed the other Ex-Mississippi Pastors J. Q. Hill and Dr. Hurt.

#### HIGH NOTES TO A VICTORIOUS SONG

Brother J. G. Chastain, formerly a missionary to Mexico, writes: "My little Spanish church here in Ybor City, Florida, made up of working people—46 in number—subscribed \$5,000 to the Campaign. We paid it all out in less than four years, but we are still paying and expect to continue." What a fine example this is to all our people in the South! Our saved Spaniards in the homeland set a worthy example to those who furnished the Gospel to them. Let all the churches as strong, stronger, and less strong than this church follow this noble example.

A noble layman of one of our best churches in the South sends in a check for \$240.00, full payment of his pledge to December, 1923, and says, "I am on the budget now, contributing every week through my church to the 75 Million Campaign", and rejoices that he has the privilege of helping to save the Baptist honor and contribute to Baptist victory.

#### WALKING IN THE FOOTSTEPS OF JESUS DURING HIS PASSION WEEK The Sixth Day of the Week or Friday

By B. P. Robertson, D.D.

(Continued)

Jesus is led away from the palace of the High Priest and is delivered to Pontius Pilate, the Governor, by the Sanhedrim, to be sentenced by him to be crucified. In the meantime Judas goes before the chief priests and confesses his sin of betraying innocent blood. He casts the thirty pieces of silver down before the chief priests, and then goes out and hangs himself. Some of the guides in Jerusalem tried to point out the place where Judas hung himself, but there is no proof of the place. The prophecy of Zech. 11:12 was fulfilled in the conduct of Judas during these last hours of his life, and in the use of the thirty pieces of silver for purchasing the potter's field. When the Sanhedrim come to the Judgment Hall of Pilate they will not go inside the Hall, but at their request Pilate comes outside the Hall and enquires concerning the charge against Jesus. The Jews carried Jesus unto Pilate because it was unlawful for them to put any man to death, and they were seeking the death of Jesus. But they state their charge against Jesus to be that he was perverting the nation, and forbidding the people to pay tribute to Caesar, and claiming that he himself is Christ, a king. Then Pilate went back into the Judgment Hall and called Jesus and said unto him, Art thou the king of the Jews? And Jesus replied, Thou sayest that I am king. To this end was I born, and for this cause came I into the world that I should bear witness to the truth. Every one that is of the truth heareth my voice. Jesus really shows the fallacy of the accusation of the Jews by explaining the spiritual nature of his kingdom. He acknowledges that he is king, but declares that he exercises his kingship in the realm of truth. Pilate asks Jesus what is truth, and then declares to the Jews that he finds no fault in him. The rulers of the Jews then accuse Jesus before Pilate, but Jesus answers them not even one word, at which Pilate greatly wonders. Pilate again affirms the innocence of Jesus, whereupon the Jews are more vehement in their accusations, intimating that Jesus is of Galilean origin. Then Pilate decides to send Jesus to Herod, since he is of Galilean origin. Herod was then in the city and had expressed a desire to see Jesus, and he was glad of the opportunity to see him. But Herod, after asking Jesus many questions and Jesus did not answer him even one word, mocked him and dressed him in a gorgeous robe and sent him back to Pilate.

Herod and Pilate had been enemies, but now they became friends. When Jesus comes before Pilate again he declares to the Jews that neither he nor Herod had found any fault in him, and he proposes to release Jesus. It was the custom to release one prisoner at the Passover, and they had one noted prisoner, named Barabbas, and so he asks them whom they would have him release unto them, Jesus or Barabbas. He knew that for envy the chief priests had delivered Jesus unto him. His wife sent unto Pilate while he was in his judgment seat, saying, Have thou nothing to do with that just man, for I have suffered many things this day in a dream, because of him. But the chief priests and the elders persuaded the multitude to ask for Barabbas instead of Jesus. Then Pilate asks them, What shall I do then with Jesus, which is called Christ? And they all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but rather that a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Then answered all the people, and said, His blood be on us and our children. This prayer of the people has been answered during the past, for his blood has been on them and their children. So Pilate, willing



# STEPS OF SION WEEK ek or Friday D.D.

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le to pay tribute  
himself is Christ,  
k into the Judg-  
d said unto him,  
And Jesus re-  
ng. To this end  
came I into the  
ss to the truth.  
neareth my voice.  
of the accusation  
piritual nature of  
that he is king,  
his kingship in  
s Jesus what is  
ews that he finds  
of the Jews then  
Jesus answers  
ich Pilate greatly  
the innocence of  
e more vehement  
that Jesus is of  
decides to send  
Galilean origin.  
had expressed a  
s glad of the op-  
rod, after asking  
s did not answer  
and dressed him  
m back to Pilate.  
enemies, but now  
Jesus comes before  
Jews that neither  
fault in him, and  
t was the custom  
assover, and they  
Barabbas, and so  
have him release  
He knew that for  
ivered Jesus unto  
while he was in  
e thou nothing to  
ave suffered many  
because of him.  
elders persuaded  
abbas instead of  
What shall I do  
ed Christ? And  
be crucified. And  
evil hath he done?  
aying, Let him be  
at he could pre-  
tumult was made,  
hands before the  
nt of the blood of  
Then answered all  
be on us and our  
people has been  
his blood has been  
So Pilate, willing

to content the people, released unto them Barabbas.

Then the Savior was scourged by Pilate. The soldiers took Jesus into the Pretorium and clothed him with a purple robe, and placed a crown of thorns on his head, and then began to salute him, Hail, king of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshiped him in mockery. Pilate therefore went forth again, and said unto them, Behold, I bring him forth to you, that you may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. When the chief priests therefore, and the officers, saw him, they cried out, saying, Crucify him, crucify him. Pilate then said unto them, Take ye him, and crucify him; for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. Pilate was then more afraid, and he went back into the judgment hall and asked Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldst have no power against me at all, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. From thenceforth Pilate sought to release Jesus, but the Jews cried out, saying, If thou let this man go thou art not a friend of Caesar. Whosoever maketh himself a king, speaketh against Caesar. Then Pilate brings Jesus forth to his judgment seat on the pavement and makes his final appeal to release him. But they answer, We have no other king, but Caesar. Then Pilate delivers Jesus unto them to be crucified.

During our visit in the city of Jerusalem we were shown the supposed places where the different events in the trial of Jesus occurred. But the "Via Dolorosa" which they showed us was not the way they led Jesus away to be crucified. For he was crucified at the regular place where the Romans crucified their criminals. The Church of the Holy Sepulchre is not built on the place where the Romans crucified their criminals. The place of crucifixion was outside the city, and the place where the Church of the Holy Sepulchre is located was not then outside the city. The Golgotha that was the place of crucifixion then is still there on the north side of the city and still looks like a skull. Besides it was and is near enough to the highways for the people passing to see him hanging on the cross and wag their heads at him. The Jews to this day, when they pass by Golgotha, spit toward it as an expression of their contempt for Jesus. While in Jerusalem I took some of my fellow travellers and visited Golgotha to see if it fulfilled all the Scripture references. There is no doubt in my mind about it being the place of the crucifixion of Jesus. So they led Jesus away out of the city to the north, to Golgotha, where they crucified him.

Whichever way we turn we are up against a difficulty. The University of Texas is forbidden to employ any man as a teacher who is an agnostic, atheist or infidel. Certainly this is in accord with the conviction of a vast majority of the tax payers of Texas, or of Mississippi. But has a state the right to put limitations upon the faith or unbelief of its teachers? If so, how far is it possible to go in prescribing the character of their faith? Is a Jew an infidel, or an agnostic? Has a Catholic the proper qualifications or is he proscribed? Is this matter to be decided by a majority vote? Or must the faith of teachers be conformed to that of a majority of the citizens? In a Baptist school we know exactly what to say and do. But in a state school we are up a tree. Is there somebody who knows and can tell us? In the meantime infidelity in many state schools goes merrily on.

## HOW SOUTHERN BAPTISTS CAN EASILY CONTRIBUTE THE REMAINING 27 MILLIONS DUE ON THE 75 MILLION CAMPAIGN

If Southern Baptists would contribute an average of three cents a day per member from now until the first of November, the 27 Million still due on the 75 Million would be paid. Or if Southern Baptists would deny themselves, in luxuries and some necessities, an average of three cents a day per member for the cause from now until the first of November, the 27 Millions still due on the 75 Million would be paid. Why should not every Baptist in the South determine to do this? We must pay the balance due.

B. P. ROBERTSON,  
Senatobia, Miss.

The Baptist Church of Yazoo City has bought a large, beautiful lot adjoining their property on which they will soon erect adequate room for their congregation. All the present building will be used for the church auditorium and the new building will constitute Sunday School rooms and other needed advantages. A handsome new pipe organ, put in less than a year ago, has about been paid for, and the church carried over a nice deposit from last year's expense budget. They have added five new deacons, giving them a working number of sixteen now. One hundred new members were added the past year, and the outlook is most encouraging. Instead of empty pews Sunday nights, it is very rare to see a vacant seat anywhere, and often the crowd is greater than the room.

You may have heard the fragment criticism that our people, particularly young people are being hurt by trashy reading. And there is much truth and justice in the complaint. But had it occurred to you that you have responsibility in getting them to read the right kind of books and papers? A negative and critical attitude in this matter will not improve the situation. We must induce them to read what is helpful. There is nothing that has more determining influence on any generation than what the people read. Surely we owe them the duty of leading them into the best in this matter.

The Krupps, who formerly made munition for war in Germany, will resume their work in Spain.

Upon the institution of Governor Morrison of North Carolina the State Board of Education has rejected two text books on biology because they taught Evolution. It seems in some places the state is more capable than the denomination about what the young people are taught.

## WHAT IS THE ISSUE?

Referring to the controversy now agitating the religious world, Dr. John Haynes Holmes, preaching at the Community Church, New York City, declared last Sunday, according to press reports, that "the issue is an out-and-out issue of liberty. The modernist wants to enjoy freedom inside the church. The fundamentalist outlaws intelligence—throws away knowledge and denies liberty."

Is that what the present controversy is about? Is that the real issue that has caused so much alarm among the conservative element of church life and led them to line up in battle array? It is important to know what all this fuss is about and why men's minds and hearts are so much agitated?

The question is not that of liberty at all. The modernist may think it is. He may try to make the world believe that it is, and he has been trying to becloud the issue with that kind of a smoke screen.

The real issue is over something vastly different. It has to do with the kind of a Saviour the Church is to present to the race of sinful men; with the answer the Church is to give when men cry out from the depths, "What must I do

to be saved?"; with the content of her message as she goes forth to meet the great crying needs of a humanity cursed by sin and headed toward damnation. Shall she present a Saviour such as the Holy Scriptures present, existing as God's Son from all eternity, entering human life through a miraculous birth, making atonement for the sins of man by his sacrificial death, rising from the dead in a physical resurrection and ascending to the Father's right hand, to make intercession for us, from whence he will come again in like manner as he went? Or shall she present a Christ who has been reduced to the level of a mere human being, who gave men nothing but the inspiration of a good life, and one whose physical body still lies somewhere back in Palestine? That is the real issue about which the present controversy rages, and about which the battle lines are drawn. And that is an issue which should call every lover and believer in the eternal Christ to the battle front, every man who has felt the power of the great Redeemer of mankind in his own life, and has seen the witness of his miracle-working power in other lives.

The point of attack seems at times to be the authenticity of the Holy Scriptures, and the reliability of its records. But that is not the ultimate point at which the liberal element of modern church life is striking. Beyond that is the person and work of Jesus Christ, and the relation of both to human salvation.

Dr. Van Dyke, who has aligned himself with the liberals, though professing to hold to the deity of Jesus Christ, also speaking last Sunday upon the present controversy, said that the worst thing about it was "the interruption which it causes in the practical work of the church, and the trouble that it gives to plain and simple minded folk who fear that in this theological strife their Lord and Saviour is being taken away from them."

Dr. Van Dyke is wrong. It is not this controversy that has created the danger that our Lord and Saviour will be taken away from men, but rather the danger that our Lord and Saviour will be taken away from men, that has precipitated the controversy. Stirred by the attacks of those who, rejecting the infallibility of the Scriptures, have assailed the person of Jesus Christ and the plan of human redemption, as wrought out by him upon Calvary, and preaching salvation by some other method than by faith in him and his atoning sacrifice, defenders of the Christ of the Scriptures have arisen and have taken up the gauge of battle that has been thrown to them. The controversy is not of their choosing. They did not precipitate it. They would have rejoiced if the questions involved had not been thrown into public controversy. But once the attack was made upon the old time gospel, which has proven its efficacy in human salvation in every age and clime where it has been tried, they would not stand idly and supinely by and allow the foundations of Christianity to be swept aside. That the Lord and Saviour may not be taken away from men, battle is being made against those who have evolved and preached a new gospel and another way of salvation.

Let us not be deceived by the fulminations of a few men scattered throughout the country who are pleading for the chance to use the pulpits of churches with whose doctrinal beliefs they are at variance, for the purpose of propagating views and opinions at variance with the fundamentals of Christian faith.

The question is not one of liberty. It is that much larger, vaster, more important question, of what the message of the Church shall be; of whether she shall have an adequate Saviour to present to a world lying in sin, and a satisfying gospel to preach to a needy world. Such a gospel and such a Saviour the Church has had in all the ages past. That she may continue to have such is worthy any struggle that may be necessary to maintain it.—Evangelical Messenger.



# Mississippi Woman's Missionary Union

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### From Miss Winfield

Dear Secretary:

As I reflect upon the items I want to put into this letter, I feel like remarking with Lewis Carroll's words, "The time has come . . . to talk of many things, of ships—and shoes—and sealing wax—of cabbages—and kings." I suspect you will think this quite as varied a mixture as that by the time we reach the end of the list.

I want to thank each one who responded so cordially to my inquiry about advertising the monthly list of leaflets on the W. M. U. page of your state paper. I am sending herewith the list for March for those who can make use of it.

The subject of program helps leads easily to Royal Service, so right here is a good place to tell you that your state needs to send before April 30th 833 subscriptions to the magazine if the state's quota is to be reached. I know you will emphasize this as much as possible.

Now for a new (?) idea in the way of literature helps. Several weeks ago an alert W. M. S. president wrote me about the Year Books which the Presbyterian and Methodist societies in her town are using. The big societies would not be interested in this perhaps because they have money enough to publish their own Year Books, and members enough to justify the printing of it. Smaller societies can not afford to do this, and so have to do without the Year Books or put a great deal of labor into the making by hand of a sufficient number to supply the members. When the matter was brought before our Executive Committee recently the sentiment seemed to be in favor of having our Literature Department publish such a help to be sold to the societies. Oklahoma considers this so worth the doing that the state publishes such a Year Book. You understand, of course, that it will be quite different from our regular Union Year Book; this would be a program and "date" book for the individual members to have in hand to enable them to keep up with the topics, leaders, etc., from month to month. Do you think there would be any demand in your state for such a book? It would be an exceedingly expensive proposition for the Literature Department to get out the publication, in any considerable quantity and rather a large risk unless we could have some assurance of backing by the states. For instance, do you think your state could buy one hundred copies, at or below the actual cost of printing, to distribute as samples to get it introduced? Or, in case sales were not good would you make yourself an "agent" to take orders for it as you go about in your associational work? Please think about it and write me frankly as soon as you can. If we do it we must have copies ready to sell in Atlanta.

Faithfully yours,

Ethel Winfield.

### Suggested Leaflets—Supplement to Program March—Our Southland

	Cents
A Call to Evangelism	2c
Flying Cloud (Sunbeams)	2c
Foreign Facts	3c
Like the Master (Mountain Missions)	3c
Night Schools for Immigrants	2c
The Open Door (Home Mission Pageant)	20c

Poem—Prayer for America	2c
The Silver Cup	2c
The Soul of the Indian	6c
Thinking Black in America	2c
Order from W. M. U. Literature Dept., 1111 Age-Herald Bldg., Birmingham, Ala.	

### Yiu Hing Yien Kiang

December 25-30

Christmas of 1923 will always be especially remembered by me. While I had spent eleven other Christmas times away from my home people, this Christmas was unique in that it was spent in a foreign land and yet in the midst of dear friends. I was guest in the home of Miss Willie Kelly, a native Alabamian and a good friend of my parents. She could not possibly have been more interested than she was in making Christmas really home-like for me. With her live Mr. and Mrs. J. H. Ware, who have been in China about two years. As I entered the breakfast room on Christmas morning these three friends were singing "Joy to the World". Then Mr. Ware read Isaiah's prophecy of the Christ who should be called the Prince of Peace and we prayed for His coming into the hearts of the Chinese and of people the world around and for His blessing upon all our loved ones. It would certainly touch your heart in the missionary homes the prayers offered for the loved ones in the homeland and for the Christian work being done there.

After a decidedly Southern Christmas breakfast there was much stirring about in preparation for the noon day dinner party, since twenty-five were to be present, thus representing practically all of our Shanghai's mission. Five of the number were children, a small table being provided for them. The various families provided different parts of the menu, thus giving me a chance to find out all at once how many excellent cooks we have among our Shanghai missionaries. The lettuce came from Miss Kelly's garden, which will show you how balmy had been the Shanghai weather up to that time. During the meal we had beautiful violin music by Mrs. R. T. Bryan and Mrs. Eph. Whisenhunt. As a most fitting close there was a Christmas tree, the missionaries putting on it their gifts for each other.

On Christmas morning I found time to take a walk in the French Park not far from Miss Kelly's. It is a large, beautifully kept park and that morning it was all the more beautiful because a great number of foreign children were playing there, the Chinese nurses being with them. On the tennis court were many players dressed in white as though it were summer time.

That night I went with Miss Kelly down to our North Gate Church to pay our respects at a dinner party which an American friend had made possible for the Chinese pastor and his co-workers, the teachers and evangelists at North Gate. How I wish the generous friend could have seen their delight in that excellent dinner.

The next morning the bright sun of Christmas day was under a cloud, which brought rain on Thursday. By Friday it was quite cold. Thus did I come to feel the quick changes in Shanghai weather and to realize something of what is meant when the missionaries say that the cold

in China is different from that in America. However, I believe that if their homes and schools and churches were as well heated as ours are at home they would not feel the cold any more than we do in America.

The great event for Shanghai Baptists on Christmas Friday was the W. M. U. all-day meeting at North Gate Church. As stated above it was a cold, dark day but fortunately it neither snowed nor rained hard, so the women and young people came out in really goodly numbers, in spite of the fact that the shoes worn by most of them have cloth soles. I wish that space would permit a detailed description of the many typical and interesting costumes. In general I would say that I have noticed that the dress of the women and girls is very modest and quite becoming, the older girls and women wearing rather long straight skirts and coat like waists with high neck and long sleeves. These "outer" garments are padded with cotton or lined with sheep skin or fur according to the wealth of the owner, the material varying from cotton to the heaviest of embroidered satin.

Great variety is also shown in the colors, especially of the younger women, the waists often being of very brilliant shades. The younger women wear no hats at all but many of the older ones wear close fitting oblong shaped pieces of black cloth which cover only the sides of their heads, somewhat like the ear puffs of American girls. This reminds me that practically everything I have ever heard of has already for ages past been well known by the Chinese, the one great exception being a knowledge of our God and His Christ.

Well, as I said, the meeting at North Gate Church was well attended by the women and girls of that church and by those of Grace Church and the Cantonese Church. The presiding officer was Kyung Nyuiz Nyui-z (Miss King, which means gold) who teaches in our Eliza Yates Girls' School. She is a graduate of Eliza Yates and Ginling College at Nanking and is quite cultured, speaking English unusually well. She is president of the Central China W. M. U. and is as attractive as any young woman whom I have met in the Orient. The meeting was opened by the singing of our hymn for the year, "Come, Women, Wide Proclaim", it having been translated into Chinese, as has also "O, Zion Haste". The talks on "Why Have the W. M. U.", on "How to Make Our Work More Efficient" and on "The Circle Plan" were made by Chinese women in a most capable, enthusiastic fashion. At the afternoon session a group of them and of the young people presented an original play showing how the missionary organizations help the local church.

In the audience there were many who speak Cantonese and not the Shanghai dialect, but fortunately they understood it. It was my privilege to spend the closing week-end of the "old year" with the Cantonese Church, which is about three miles from North Gate Church. I went with Mrs. R. T. Bryan to the W. M. S. meeting, over thirty women being present. Their presiding officers showed marked ability, the Cantonese being recognized as very progressive.

(Continued next week)



## B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Smyrna B. Y. P. U., Copiah Co.  
Dear Mr. Wilds:

We organized our B. Y. P. U. in September, 1923, with the following officers: President, Miss Lee Ora Patrick; Vice-President, Mrs. J. W. McMurtry; Secretary, Mr. J. C. Rowan; Corresponding Secretary, Miss Mae Holiday; Bible Readers Leader, Beatrice Conn; Treasurer, Minnie Lee Patrick; Chorister, Myrtle Miller; Pianist, Mrs. Sam Tolar. When we organized none of us knew but little of the work. But trusting to our President to be our leader we ordered literature and began working together. Since we have our B. Y. P. U. we young people have learned that we have a large part in God's work. We enjoyed and received much pleasure in fixing the Christmas box for "Our seven year old twins". Best wishes to all the B. Y. P. U.'s.

—A Sincere Member.

### Convention Notes

We cannot announce definitely but we believe there are going to be some special cars on some of the roads for the B. Y. P. U. Delegates. One pastor on the I. C. north of Jackson is working for one on that line and the car will be decorated with streamers and other things that will let it be known that it is a special car for B. Y. P. U. Delegates. Get busy and see about getting one on your road.

We want every Junior-Intermediate Leader in the state to attend this convention. It will be worth the trip just to attend the luncheon and get acquainted with the other leaders of the state.

We are expecting the Automobile Committee to arrange an auto trip over the city one afternoon during the convention. You do not want to miss this trip, for it will take in all the interesting places of the city, including all of the state institutions located at Jackson.

To those who will go to the convention by way of automobile, you will find the First Baptist Church one block west of the Old Capitol on Capitol street. The Auditorium one block west and one block south of the First Baptist Church. Watch the Record for announcements about where to go to get your assignment to a home.

Everything is in readiness for the biggest convention Mississippi has ever had; make your plans not to miss it.

### Greenville Junior B. Y. P. U. Reports Good Work

"It is rather late but I want to give in a list of our newly elected officers for the next quarter: Mrs. Cashin, Leader; Charles Lend, Pres-

ident; Charlotte Fuller, Secretary; Edna Ruth Davis, Corresponding Secretary; Martha Cornell, Treasurer; Clarence Shephers, Librarian; Bertie Wells, Chorister; Pauline Dugger, Reporter; R. L. Van Norman and Louise Gill, Group Captains. It is rather late to send in a report of our Christmas work, but Christmas Eve night all the members gathered at the home of our Leader, Mrs. Cashin. One of the Intermediates helped us. We delivered thirteen baskets to different people. We went to the jail and sang carols. At every house two members went to the door with the baskets while the others sang carols. Some of the boys and girls had great fun. Some came home that night with mud all over their shoe tops. One girl mistook a ditch for the sidewalk and stepped in the water over her shoe top. Some lost a shoe in the mud. Some stayed in the cars. As we passed through the main street we sang carols. As we went to bed that night the Seniors took up where we left off. They did not deliver baskets but sang carols. We had a big time and wanted the other Juniors to know about it."

Edna Ruth Davis,  
Cor. Sec'y.

The first Baptist Church in Mississippi to elect "Deaconesses" that has come to our attention is the Picayune Church. They have 17 deaconesses. Another job for the B. Y. P. U., to train the girls and young women that they may serve in this field acceptably.

### Baldwin Intermediates Report Two New Tithers

John Whitaker and Cecil Butler are two new members of the Baldwin Intermediate B. Y. P. U. who have agreed to tithe. It is the rule of this B. Y. P. U. to try to enlist every member as a tither. They keep the record up to a hundred per cent. Wouldn't it be glorious to belong to a church where every member was a tither? And why shouldn't every church be 100% tithers? Isn't this a matter of "Obedience"? There are other matters of obedience that we are very careful to have every member observe and perhaps some of them would not be classed as among "The Weightier Matters" that Jesus spoke of when he commended the tithe.

### Oklahoma Has a New Secretary

Mr. B. F. Davidson, former Secretary of the B. Y. P. U. work in Oklahoma, has accepted a call to the church at Forest City, Ark. His successor is Mr. T. H. Farmer, who has been assistant secretary in Texas. We are glad to welcome Mr. Farmer to the work and feel that Oklahoma while losing a good man has secured the services of a man

## The SUNDAY SCHOOL BOARD'S

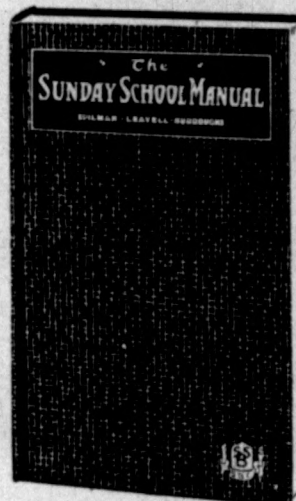


## WEEKLY MESSAGE

### THE SUNDAY SCHOOL MANUAL Succeeds

#### THE NEW CONVENTION NORMAL COURSE

The first book in the Sunday School Board's Normal Course for teacher-training has been revised and rewritten; the new book is issued under the title, "The Sunday School Manual."



This manual in its various editions has reached a total issue of 337,000 copies.

On the basis of the completion of this Manual 115,600 workers have been awarded the King's Teacher Diploma.

The Sunday School Manual is a part of the history of the Sunday School movement among Southern Baptists. At home and on the foreign field it has guided and unified Sunday school methods and policies. In its form The Sunday School Manual is our most comprehensive and authoritative message on the Sunday school.

Cloth binding, 60 cents—Paper binding, 40 cents.

## BAPTIST SUNDAY SCHOOL BOARD PUBLISHERS

NASHVILLE

TENNESSEE



that will carry the work on in a most helpful way.

### Hattiesburg B. Y. P. U. Training School

The week of February 3-8 was the week set apart for the B. Y. P. U. Training School for the Hattiesburg City B. Y. P. U. and during the same week classes in B. Y. P. U. Study Course Books were held at Woman's College. All together there were about three hundred awards to be delivered with others to take the examination later... Three classes were taught at the college from eleven thirty to twelve thirty each morning and four classes for Juniors each afternoon at the city churches and six classes each evening at the First Church for all the Senior and Intermediate B. Y. P. U. of the city. Brother G. C. Hodge of Fayette served as a member of the faculty and then each evening for the closing twenty minutes brought an object lesson which was very helpful to us all. Friday night the City B. Y. P. U. elected a new president, Mr. J. A. Connally of Main Street Church being elected to that important place.

### GULFPORT

I attended the last Wednesday night prayer meeting of the First Baptist Church. After the prayer

and song service, Brother McComb introduced the heads of the organized forces of the church. A triumvirate composed of the best, have dominion over five Captains and each Captain has a company with lieutenants, subordinates and rank and file. The triumvirate and the Captains at the head of their companies arrayed themselves on the front seats, while Brother McComb told of some of the things the triumvirate would require them to do and one of the first things he stressed was rounding up the wild hogs. He said there were lots of Baptists marked and turned loose years ago and like hogs they had gone wild, and that they must be gentled and tolled back to the church. From what I saw and heard that night I must give it as my opinion that the First Baptist Church of Gulfport is the best organized band of Christian workers I ever saw. If there is such a thing as a model church, you will find it here. Much is expected from the forward move this church is making and every one realizes that Jesus is the great captain and that his orders must be obeyed.

Should it ever be your happy privilege to visit the First Baptist Church of Gulfport you will find that the half has not been told.

—Wild Hog.



# JANUARY RECEIPTS ON 75 MILLION CAMPAIGN

Total Receipts \$24,045.81

If you will follow this list of receipts as published every month you will locate the churches that are making monthly remittances faithfully on the 75 Million Campaign. Let it be remembered that the monthly remittance is the heart of the budget plan. If your church is on the budget it should be making monthly remittances to the Convention Board Office:

Mrs. T. J. White, Hub, Miss. 1.00  
R. W. Sumrell, Meridian 50.00

Church Amount

Adams County

Natchez \$353.64

Alcorn County

Corinth 1,997.54

Hinkle Creek 25.00

Tate Street 21.70

Tishomingo Chapel 29.50

Amite County

Eastfork 10.00

Galilee 260.30

Gillsburg 2.00

Liberty 43.00

Mt. Olive 22.00

Mt. Vernon 10.00

New Zion 25.00

Tangipahoa 29.37

Attala County

Ethel 2.00

Benton County

Ashland 25.00

Pine Grove 22.00

Belvoir County

Cleveland 46.00

Duncan 18.05

Merigold 79.16

Pace 25.00

Skene 20.00

Calhoun County

Bethany 30.00

Derma 33.28

Poplar Springs 5.00

Carroll County

Carrollton 3.50

Chickasaw County

Houston 8.60

Mt. Olive 10.50

Choctaw County

Ackerman 37.50

Beulah 12.00

Concord 66.00

Claborn County

Port Gibson 19.50

Clarke County

Antioch 12.50

Harmony 8.00

Pachuta 7.10

Quitman 300.00

Shubuta 10.00

Souinlovie 10.00

Stonewall 49.00

Union 55.00

Clay County

West Point 232.61

Coahoma County

Clarksdale 58.00

Coahoma 29.80

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What is true of drugs must be true of foods. Purity and efficiency in the can is only part of the problem—purity and efficiency in the kitchen is the true test.

The law requires that baking power contain 12% leavening gas at the time of sale to the consumer. This measure insures uniform leavening efficiency and protects the health of the public.

In order to comply with this fixed standard for baking powder, manufacturers must produce and pack their product so as to avoid the deterioration which may result from absorption of atmospheric moisture.

Baking Powder manufacturers to avoid violation of the law, also spend thousands of dollars yearly in testing grocers' stocks and removing "spent" goods from his shelves, in spite of the fact that every possible precaution had previously been taken against deterioration.

With the exception of Texas, the pure food laws are not applied to baking powder mixed with flour at the mill and sold in bags as "Self Rising Flour." There is no penalty on the manufacturers if this fails to "self rise"—the consumer is the "goat"—he is the one that pays the penalty through indigestion and ill health that comes from eating bakings that are not properly raised. The standardization of baking powder is a protection to both the consumer and the manufacturer—who welcomes such laws and co-operates in every way possible. But!

Not so with the self rising flour manufacturer—he resents such laws and fights such legislation. Why? Because a standardization of self rising flour would require moisture-proof containers instead of cheap sacks—because low grade "clears" could no longer be sold as "fancy patent flour." It would also mean he must maintain expert chemical control such as is now maintained by baking powder manufacturers.

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A negro servant was sent by his master into the town to buy some fresh fish. Sam went to a shop and, picking up a fish, began to smell it.

The fishmonger, observing his action, and fearing that bystanders might catch the odor, said:

"Halloa, you rascal, why are you smelling my fish?"

"Ah no smell your fish, massa," replied the negro.

"Well, what are you doing then?"

"Why, Ah talk to him, massa."

"And what do you say to the fish, might I ask?"

"Why, Ah ask him what news of the sea. Dat's all Ah ask, massa."

"And what does he say to you?" replied the fishmonger, trying to humor the man.

"He say he don't know," replied Sam. "He ain't been dare dese tree weeks."

Recently a woman depositor entered a Boston bank to make a deposit. She had some bills and checks to deposit, so she procured a deposit slip which required the listing of bills, specie and checks. She listed her bills and checks in their respective places, but was somewhat in doubt as to what to list under specie. After a few moments thought she wrote after the word specie "Female" and turned in her deposit.

#### SUNDAY SCHOOL LESSON

MARCH 2

By A. A. Venable

**Scriptural Lesson:** 1 Sam. 7:5-13.  
**Golden Text:** "Direct your hearts unto Jehovah and serve him only." Sam. 7:3.

The story of Samuel's early life is one of the most beautiful to be found in all Biblical history. He was a gift in answer to prayer. His

early environment and training were in line with the circumstances of his birth. Given to his mother in answer to prayer, he was dedicated by her to the service of the Lord. At an early age he was taken to Shiloh, where under the watchful care of Eli, the high priest, within the sacred precincts of the tabernacle he grew in faith and devotion to the service of Jehovah. While yet a youth he was called to the prophetic office. Samuel was the first of that long line of prophets who adorn the pages of sacred history. His first prophetic deliverance was a forecast of the tragic end of Eli and his house because of the wickedness of his sons. His words of warning and forecast soon reached their fulfillment. The death of Eli the high priest and his wicked sons entailed upon Samuel the functions of the priesthood, and the office of the judge of Israel. When the judgeship passed to Samuel, the conditions of the country were the worst possible. The tribes were dissevered; split into fragments by petty jealousies, tribal contentions, and conflicts running far back in their history. The moral fiber of the people was broken down. Their religious devotions spent themselves at the shrine of Baal in the most revolting forms of worship. The Philistines had overrun the country, and subjected the people to abject and degrading poverty. The ark of the covenant had been captured by the Philistines, and thirty-four thousand men had been slain in battle and the army of Israel swept from the field. The need of the time was a strong personality. A man of faith, of moral courage ablaze with spiritual fervor and loyalty to Jehovah. Samuel was that man, an epoch-making man. He had discernment of the times and knew the latent possibilities for good in the life of the people. He knew the assets to be drawn upon in delivering his people from the enthralling forces of evil which had wellnigh destroyed them. The munitions of war, the number of men capable of bearing arms, military powers and strategy were not the agencies by which Israel was to be delivered and lifted to the high level of peace, prosperity and national development. The prostrate condition of the nation was due to a disregard of Jehovah. The loss of national vigor was the fruit of their apostasy from God. Samuel enters upon the work of restoring Israel to moral and religious healthfulness.

1. The means Samuel employs in the restoration of the nation. "And Samuel said gather all Israel to Mizpeh and I will pray for you unto Jehovah."—The call issued here was doubtless sent through messengers to all the tribes. It was a call to prayer. Samuel appeals to them on the common standing ground of a universally felt need. The tribal strifes and prejudices and long years of oppression and debasing idolatry had not effaced from their hearts that desire for God, nor their confidence in the prayers of an intercessor. (1) The call was an appeal to the best element common to all. (2) It was a call to a united interest in the best things of the fu-

ture as well as making right with God the things of the past. All prayer has a hopeful outlook. (3) It was the call of a great heart yearning to interpose between Jehovah the God of the fathers and them, guilty, corrupt and disloyal as they were.

2. This appeal to all Israel to assemble at Mizpeh was effective. "And they gathered together to Mizpeh and drew water and poured it out before Jehovah and fasted on that day, and said there, we have sinned against Jehovah. And Samuel judged the children of Israel in Mizpeh." (Ver. 6.) I could wish Samuel's prayer were before us. It was offered in perfect confidence in the promise of Jehovah, it was fervent; it was full of confession and intercession, full of praise and thanksgiving, it was powerful. It reached Jehovah's ear and Israel's heart.

The hearts of Israel were quickened into the deepest sense of the enormity of their sins. Pungent conviction seized them, they poured water out upon the ground as a symbol of their repentance and supplication for the forgiveness of Jehovah. They fasted expressive of the intolerable burden of sorrow which overwhelmed them, and they cried out, "We have sinned against Jehovah." The sense of personal and national sins prostrated them before

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Jehovah, and wrung from their hearts a cry which reached the forgiving heart of God. Then and there the victory was won. Now upon Mizpeh Samuel judged the children. The religious information, the return to Jehovah in fulness of heart, accomplished, the work of adjusting the difficulties of the people, the reorganization of them into a political commonwealth, and the re-establishment of their ceremonial, sacrificial and ritualistic observances according to the Book of the Law of Moses, fell to the Judgeship of Samuel to adjust. The religious reformation very much alleviated the burden of this department of his duties.

3. But the Philistines are in the land. Such a national gathering as that at Mizpeh would arouse them to arms, lest Israel should throw off the yoke of bondage imposed by them now for a long time. "And when the Philistines heard that the children of Israel were gathered together to Mizpeh the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines. And the children of Israel said to Samuel, cease not to cry unto Jehovah for us, that he save us out of the hands of the Philistines." (Ver. 7-8.) Israel has learned the source of their strength and their safety. There is no resort to arms. There is no fleeing in frantic dread from Mizpeh. The hour of the panic has passed. Their faith in God and in their leader's intercessions as their only source of safety stands out in striking contrast with their shameful past. They await the stroke of Jehovah's hand to fall upon the Philistine host and sweep them away from the field. They did not wait in vain. "And Samuel took a suckling lamb and offered it for a whole burnt offering unto Jehovah, and Samuel cried unto Jehovah for Israel; and Jehovah answered him." (Ver. 9.) The burnt offering was one of the provisions set forth in the Mosaic sacrificial requirements in that system. The burnt offering was an expression of the perpetual obligation to complete, sanctified, self-surrender to Jehovah. By this offering Samuel set forth the perpetual obligation of Israel as a nation to consecrate itself to the service of God. It was a symbolic act of self-surrender and consecration to Jehovah, to be his people and serve him as their God. 2. Samuel cried unto the Lord for Israel and Jehovah heard him. While Samuel was making the offering and interceding for Israel, the Philistines were forming their lines to battle against Israel, all unconscious of the hidden resources of Jehovah which were soon to burst in destructive fury upon their advancing lines. "And Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel, but Jehovah thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten down before Israel. And the men of Israel went out of Mizpeh and pursued the Philistines and smote them until they came unto Bethcar." (Ver. 10-11.) A signal answer to prayer and a victory in confirmation of the faith

of his people. Where the arm of flesh had failed, prayer and faith had conquered. The God of nations gives victory to the nations that trust him. Happy is the nation whose national affairs are in the hands of men of faith, who walk with God and talk with God. Men of integrity who are clean in their lives, strong in their convictions of right, manly and brave to meet every issue and solve every problem in the light of God's presence and power. The crowning act of Samuel at the defeat of the enemies of Israel shines with luster undimmed by the tide of time. "Then Samuel took a stone and sat it between Mizpeh and Shen and called it Ebenezer, saying hitherto hath Jehovah helped us." (Ver. 12.) A victory worthy of some enduring memorial. And such a victory. "Othneil delivered by his spear, Ehud by his dagger, Shamgar by his oxgoad, Gideon by his sword, and Samson by his jawbone of an ass; but Samuel's weapon was prayer." No man can be found in Israelitish history who so thoroughly sowed down the country with the seeds of righteousness and truth than did Samuel. He reinvigorated the Israelitish nation with a returning sense of God and animated their flagging faith in Jehovah as Israel's God, their nation chosen to be his own people, the agencies and instruments of his hand to lift the world to higher levels and overthrow the forces of evil.

#### BAPTISTS IN ITALY

By Peter Chiminelli, Pastor Baptist Church, Rome, Italy

Italy fills an important place in the New Testament period and history of Christianity and it fills an important place in our Southern Baptist Foreign Mission program. Some of our churches of today are located in places of historic New Testament mention. Such, for instance, as Rome, Puteoli and Reggio Calabria (See Acts 28:13).

Italy is the home land of Romanism and must have the attention of those who believe in missions to papal countries and the conversion of Romanists to the evangelical faith of Christianity. If the world is to be won to a knowledge of the truth, the evangelization of Rome and of Italy must in the future be a triumphant and significant fact.

Southern Baptists have established themselves in Italy and propose a great work there. Indeed, our work in Italy has just now reached a most significant and promising step in its development. It is a work concerning which every student of Southern Baptist Foreign Missions should inform himself.

We are, therefore, fortunate in having Rev. Peter Chiminelli, one of our most cultured and gifted Italian pastors, as the author of this latest book on Italy and Baptist work there. The book has 126 pages and nine chapters as follows:

Chapter I. Italians in the New Testament.  
Chapter II. The Spiritual Tragedy of Italy.

Chapter III. Contributions of Italy to the Protestant Reformation.

Chapter IV. The American Baptist Leaders in Italy.

Chapter V. The Baptist Mother Church in Modern Italy.

Chapter VI. The Propaganda in Italy.

Chapter VII. Difficulties of Evangelism in Italy.

Chapter VIII. The Answer to Some Objections.

Chapter IX. The Great Responsibility.

We do not attempt a review of this book. We prefer that the reader of these lines shall read the book itself. We commend it heartily to those who desire information concerning one of the most interesting mission fields of the Foreign Mission Board, and to those who are interested in the whole question of Romanism and Roman propaganda. Those who are interested in this question as a home problem will get valuable information from this book as well as important information about Foreign Missions. The book can be ordered of the Foreign Mission Board, Richmond, Virginia. Price, paper, fifty cents; cloth, seventy-five cents.

—J. F. Love.

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It will, when the churches awaken to the need of an adequate grant for their aged and disabled ministers and missionaries.

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Board of the Southern  
Baptist Convention

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**Cor. Sec.,**  
**1608 Kirby Building,**  
**Dallas, Tex.**



## A CHRISTIAN EXPERIENCE

One Sunday, the first day of a series of meeting that was to be held at the church, Brother Henry Purser was pastor (God bless him), as the good people sang I felt the spirit of God move within me mightily. I tried to put it out of my heart, and found it impossible. That night I spent almost the entire night in agonizing prayer. I felt I must be saved now or never, that if I let slip this chance I'd never have another.

Satan tempted me, telling me, put it off till you are better, do a lot of good deeds and it will be easier; but no, I must be saved now. So the tempter whispered, "Well just start now, let the past alone, keep the law, you will be all right." I had read "You must be born again." John 3:7, and knew there must be a renewing within by the Holy Spirit, though I knew not how to bring this about; so I continued praying, earnestly and fervently. It seemed to do no good; I would feel myself the same sinner. How strongly tempted I was to give up or to try to stop sinning by my own power, but I reasoned if I owed one hundred dollars and merely stopped borrowing, that would not pay the old debt. I think I was sadder than at any time in my life at the sight of the greatness of my sins. For four days this lasted. On the fifth day, completely worn out with trying and in utter despair, I stopped trying and said, "Here Lord, take me just as I am, I will trust you with my soul's salvation and if I sink down to Hell I will go with my trust placed in you. Here now I quit trying to save myself and cast myself with all my sins upon you; I trust you. And oh! when I trusted Him the sweet peace from God and the sunlight from Heaven that flooded my soul. Oh, the joy of sins forgiven! So close did I feel to God, in that hour I learned the sweetness of trusting in Him. I felt if I had ten thousand gallons of blood in my body I could have spilled it all for Him. My happiness in that hour was perfect.

The tempter did not leave me long. Softly he came to my side and whispered, "Oh, I know your sins are forgiven and you have been saved, but how do you know you will stay saved? Maybe you will fail and be lost after all. I prayed earnestly to trust Him more, and my faith came back. How strong and near seemed His love!

Softly again came the tempter, mocking me, saying "Oh, you won't stay saved, not you, I'll get you after all. I know you started right (nothing could rob me of that) and won't sin knowingly, but it may be you will sin any way. I know you want to stay saved, but it may be you won't." All day I wrestled with the tempter till in despair again I cast myself upon the Lord in perfect trust, and again sweet peace filled my soul. One evening (never will I forget it) the sun gone down, I was alone. Words fail to describe the peace that flooded my soul, the holy joy of it entered and vibrated throughout my entire being. How near God seemed to me. How far I seemed removed from earthly things. Thank God for that hour.

Doubt was my greatest temptation, it was an awful word to me. I would feel as if I were sinking down to the very gates of perdition and that there was no hope. It seemed as though God had forsaken me. I did not know what to do. I felt I could not let go my hold on my Savior, and yet that was the very thing I was doing in this way. I continued sometimes up, sometimes down. Then a great storm came down upon me much worse than anything I had experienced before. All my comfort was taken from me. Great blasphemies both against God and Christ came upon my spirit, much to my great distress; blasphemous thoughts caused me to question the very being of God and His beloved Son as whether or not there were a God or Christ or whether they were cunningly devised fables. When this temptation was upon me I often found my mind wanting to speak some grievous thing against God or His Christ. I sank in deep despair. I thought I should be bereft of my senses, for I considered such things could not be possible in any one who loves God. Again I would think perhaps I will sin against the Holy Ghost and then the tempter would provoke me to sin, that sin no other would do. I have felt I must sin that sin and would start to say something I felt would be that sin, and with great difficulty could I control myself. Oh, the darkness of those days no light came to me. Other great outward temptations came thick and fast upon me. I would pray and cry unto God and get no relief. How gladly I would have been any thing that had no soul to be lost, for I felt myself doomed. On those days I would feel hard in my heart and had no desire to pray, and again I would pray like one distracted. The tempter would say, "I shall be too hard for you; you can not keep on resisting me without help from God, and He has left you."

I was very tender in sinning against God, yet it seemed I was always falling in sin. Once, how well do I remember it, I prayed for forgiveness, oh! so long and earnestly, and felt as though I had received none. Then came this passage of scripture to my mind, "Or profane person as Esau who for one morsel of meat sold his birthright, for ye know how that afterwards when he would have inherited the blessing he was rejected, for he found no place of repentance though he sought it carefully with tears. Heb. 12:16-17. I felt shut out of the kingdom of Heaven. The tempter tempted me, saying, "Make way with yourself, kill yourself, life is no longer worth while apart from God." How I longed for the experience of some older Christian. How I searched the scriptures to see if I could find anyone as wicked as myself among God's people, and I seemed to get relief when I could find where some of God's people did err, I could have some hope then. This lasted for months, and then I found the experience of some Christians (The Life of John Bunyan and the threefold secret of the Holy Ghost). I could have imagined these were pages taken from my own life. Then

did I see I had only gone through with what others had, and could see the hand of God in my life, that in His goodness He allowed my faith to be tried and so strengthened. Also several passages of scripture helped me wonderfully, such as 1 Peter 4:1, Heb. 5:8. I have found all things truly work together for our good. Rom. 8. I have found that "hands off" my own life and perfect trust in Him, not to try to make myself better or trust in my works to bring me closer to God. But simply trust, even when the way seems dark. He is oh! so wonderfully able to keep His own. I do pray it may help some one as another's experience helped me.

—L. Roblin.

## MISSION WORK RETURNS

Dr Bruce Kinney sends us the following story which needs no comment: "One of our Baptist Indians was making a long cross-country drive in his automobile with his family. It was a tedious journey because of the mud. One night the rain was hard and the roads especially heavy. They turned into one of the many public camping grounds to spend the night. White campers were ahead of them but there were accommodations for all and our Indians were given a hearty welcome. Subsequent actions of some of these white campers indicated that they had partaken of stimulants prohibited by law. Under the shelter made necessary by the storm many of the whites were soon dancing and singing songs none too refined. Our Indians were repeatedly urged to join in the merry-making, but they declined until their little girl of ten years was asked to sing. With her mother's permission and advice she sang "Precious Bible, Book Divine." Soon an almost oppressive hush came over the whole crowd. The older Indians were then asked to sing, and with their daughter sang "Nearer, My God, to Thee." There was scarcely a dry eye in the room. This resulted in the whole gathering singing fine old gospel songs under the leadership of our Indians. The whole tone of the evening was changed. When the time came to separate for the night, a woman who had been noticeably reticent during the previous boisterous fun making said to our Indian woman, "You must be a Christian. What church do you belong to?" At her reply the white woman said, "I too, am a Baptist," and with tears in her eyes continued, "I am so thankful you were here tonight."

—The Baptist.

A psychiatric board was testing the mentality of a negro soldier.

"Do you ever hear voices without being able to tell who is speaking or where the sound comes from?"

"Yes, suh," answered the negro.

"And when does this occur?"

"When I'se talkin' over de telephone."

Mrs. Newlywed—"Oh, dearie, don't forget to bring some mouse traps home with you this evening."

Mr. Newlywed—"But honey, I bought you a half dozen last week."

Mrs. Newlywed—"Yes, dear, but they all have mice in them now."

## IN MEMORIAM

## Memorial

In memory of H. T. Lewis, who died one year ago Feb. 16, 1923, at the age of 81 years 6 months and 22 days.

Dear one, how we miss your loving deeds and kind words of encouragement! No one knows except God. But what a consolation we have to know that he didn't trust in his good deeds for salvation but put his trust wholly in the truth of Jesus and we know he is at rest and some day by trusting in the same Jess we will meet him on the "Golden Shore".—His Loved Ones.

## Resolution in Memory of J. M. Smith

Whereas, God in his infinite wisdom has permitted to be removed from our midst by death Brother J. M. Smith, and

Whereas, in his death we deeply feel his loss to this church and community; therefore, be it Resolved,

First, that in the death of Brother Smith that the Neshoba Baptist Church lost one of her most faithful and devout members, the community and state one of her most valuable citizens.

Second, that we deeply sympathize with the bereaved family in their great loss and that this church and community mourn with them in this hour of bereavement, remembering that he gave his life for those principles for which he so faithfully lived and that he gave his life in defense of our homes, churches and institutions which we all love.

Third, that we endeavor by our daily lives to exemplify those principles of love and fidelity to duty for which he gave his life.

Fourth, that a copy of these resolutions be spread upon the minutes of the church and that a copy be mailed to the bereaved family and that a copy be published in the Baptist Record.

J. E. McCraw,  
Mrs. R. B. Vance,  
T. O. Gully,  
L. P. Wilson.

Union, Miss.

## In Memory of Little Bertile Barnett

No father and mother have ever been made to suffer a more shocking bereavement than when the death angel came on the night of Feb. 5th and carried away little Bertile, who had only been sick twelve hours. The whole village and school of Lena were bowed in grief because one of the purest and brightest flowers of youth had been plucked by the heavenly gardener. She was almost nine years old and the oldest of two little girls of our esteemed citizen and teacher, B. J. Barnett and wife. She was the pleasure and delight of all who knew her at home and at their school home at Sebastopol, where Mr. Barnett and wife were teaching. The people of their new home joined in deepest sorrow with them in this sudden grief. Weep not, dear parents, for the Lord never makes a mistake, and he has promised that his grace is sufficient for you. —G. W. Nutt, Pastor.



# OBITUARY

Obituary

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V. Nutt, Pastor.

## The Foreign Mission Board's Functions and Reliability

The Foreign Mission Board of the Southern Baptist Convention is the organization corporation which the Southern Baptist Convention has created and empowered to receive, hold and administer money and estates for Foreign Missions. Since this is true and the Convention expects the Foreign Mission Board to solicit gifts in money and estates for the work which the Board is appointed to study and conduct, it is fitting that certain facts should be given to the Baptist brotherhood and sisterhood, and that these facts should be kept in mind.

### A DOZEN IMPORTANT FACTS

**FACT ONE.** The Foreign Mission Board is seventy-nine years old, May 1845—May 1924.

**FACT TWO.** It has been located in the City of Richmond for the whole period of its existence.

**FACT THREE.** It is incorporated under the corporation laws of Virginia. This State has a Corporation Commission under which all financial corporations secure their charters and have their financial reliability certified.

**FACT FOUR.** This Board is a Ten Million Dollar Corporation under as secure a charter as Virginia can give any corporation.

**FACT FIVE.** In addition to its lawful charter which gives it the same guarantee that is given other financial concerns, this Board is backed by the religious conscience of more than three million white Baptists in the Southern States. If, as the banks say, moral security is better than collateral, this Board has good credit.

**FACT SIX.** During the existence of this Board thousands of banks and other financial corporations have failed throughout the South, but no one has ever lost a dollar by this Board, although it has been in operation seventy-nine years and has done kingdom business of millions of dollars in a large part of the world. Moreover, there is not, to our knowledge, an instance in the history of the Baptist denomination of a mission board of the regular organized work defaulting for so much as a penny or becoming insolvent.

**FACT SEVEN.** The Board has a system of bookkeeping which stands approved by the highest authority in certified public accounting, and a man for Treasurer who has experience in banking methods, is a Baptist church member and Sunday School attendant, and is, besides, bonded by a responsible bonding company.

**FACT EIGHT.** The Treasurer's accounts are subject to the scrutiny of the Board which receives monthly reports from him, are audited by a certified accountant who is not a member of the Board, and the accounts of the Treasurer and Auditor are approved annually by the Southern Baptist Convention.

**FACT NINE.** The Foreign Mission Board is composed of men (and now two women) who have been carefully selected because of their Christian character, their representative standing among Southern Baptists, and their intelligent and devoted interest in Foreign Missions.

**FACT TEN.** The Board is composed of some of the leading Baptist pastors of the South, some of the best business and professional talent of Richmond and the South, including banking and investment talent of the highest order.

**FACT ELEVEN.** These Board members love and live to serve the Baptist denomination and Foreign Missions, to safeguard foreign mission investments and to promote foreign mission interests; and not one of these board members has ever been offered or accepted a dollar for his or her services.

**FACT TWELVE.** The Board has educational institutions, hospitals, etc., with as great needs and as great fields for service as any such institutions at home, besides the evangelistic and other phases of the great work. Southern Baptists have made the Foreign Mission Board responsible for their very largest task and should now give the Board some of their largest gifts.

### THE BOARD'S APPEAL TO THE DENOMINATION

The Board solicits financial support for Foreign Missions in three forms as follows:

(1) In cash gifts to Foreign Missions.

(2) Investment in Annuity Bonds. The Board issues Annuity Bonds at a good rate of interest for money upon which donors must have interest while they live, but which they would have serve Foreign Missions after they are dead. Money put into an Annuity Bond is without expense of commissions or other legal fees and interest is paid semi-annually.

NOTE:— THE LEGAL TITLE OF THE BOARD IS:

### Foreign Mission Board of the Southern Baptist Convention

Correspondence is invited from those who are interested in any of these forms of investment, by J. F. Love, Corresponding Secretary, Box 1595, Richmond, Virginia.



### Miss. Marinda Betts

After seventy-seven years two months and three days a beautiful life, Aunt Marinda Betts of Maben, Mississippi, passed away. She died February 7, 1924. She was married to Mr. E. J. Betts, Uncle Pony, as he is known, over fifty years ago. She lived a consistent Christian life. She was the mother of five children. Aunt Marinda has fallen asleep, and in that quiet she rests from care and toil awaiting the happiest hope of our Christian faith, the resurrection of the body. We deeply mourn her loss, but as best we can yield to a higher will than ours.

—Mrs. N. N. McIlwaine.

### WHO IS "OUR LORD"?

A foolish question possibly; yet, to know Him is "life eternal".

He is God the Son, and was one with the triune God-Head (the Father, Son, and Holy Spirit) from the beginning, creating all things. He was with the old patriarchs, in the Spirit; Abraham, Isaac, and Jacob. He was, and is, the "I Am" that walked and talked with Moses. He was, and is the promised Messiah. All the holy prophets wrote of Him, prophesying of His coming into the world as King, and Saviour of mankind. At the appointed time He was incarnated, beginning His incarnation in the womb of the Virgin Mary. He possessed all the divine attributes of God—power, wisdom, righteousness, justice, truth, mercy and love. He manifested His power by performing miracles, His wisdom, by His words; His righteousness, by fulfilling all righteousness; His justice, by dealing justly with all men; His truth, by speaking and living the truth; His mercy, by being merciful at all times; His love, by laying down His life for the redemption and salvation of the people. He went about doing good, living holy, and preaching righteousness; performing miracles, such as healing the sick, restoring sight to the blind, raising the dead, etc. He was despised and rejected. He was scornfully and cruelly treated; He suffered intense suffering, even agony. He was falsely accused, tried, condemned by men and crucified. Not one bone was broken, but His blood was shed. He died the cursed and shameful death of the cross. He was buried, but—thank God—was raised from the dead the third day, being seen of more than half a thousand witnesses, and after 40 days ascended to heaven from whence He came. Why did He leave heaven with all its beauty and glory and condescend to be incarnated, taking upon Himself the form, flesh, and nature of man; in want, in suffering, in agony, in death? The answer is in one word, "LOVE". "For God so loved the world that He gave His only begotten Son". What did He accomplish? He reconciled the world unto God. He, being righteous, became the end of the law for righteousness. He who knew no sin, was made to be sin. The penalty for sin was death; He paid it. He fulfilled all that was written of Him in the law and prophets concerning His first coming. He was the real thing, to which all the types, and

shadows of the old scriptures pointed forward. All the sins of all the people, past, present, and future were laid on Him, and He bore them all in His own body on the cross. "He is the propitiation—for the sins of the whole world," He bought the people with His own blood.

God was satisfied with Him, and all whom the Son makes free, are surely free indeed. He was delivered for the offences of the people. He was raised again for their justification, and by becoming a substitute for sinners, He made it possible for God to be just, and at the same time justify sinners. He did it by taking the sinners place. Now, the most important part of it all—concerning us—is: How to get the application.

The "full" and "complete" answer to that important inquiry is found in the third chapter and sixteenth verse of the Gospel by John. All we who believe in Him and believe His words found in John 3-16, are born of God; heirs of God, joint heirs with our Lord Himself, and are bought with His blood; redeemed from the curse of the law, saved, and sealed with that Holy Spirit of promise, members of His body, and already in possession of eternal life, and cannot come into condemnation, shall never perish, but will be raised up at the last day. We are spiritually in Christ, we have died with Him (judiciously in our substitute) we are raised with Him in the same way. And when He shall appear then SHALL we appear with Him in glory. But the sad thought is that so many will not appear with Him. There will be so many that must listen to the awful, solemn words: "depart from me ye that work iniquity." And we know who it will be, because He has said: "He that believeth not shall be damned." All those who refuse to believe Him, and do not believe His words which are recorded in the third chapter of John, but make Him a liar by adding to His words, or subtracting from His words, by believing that He did not mean what He said; but think that faith in Him isn't essential, or that faith in Him isn't enough,—even though they know He said: "He that believeth on me hath everlasting life"—and being ignorant of His righteousness (which is imputed unto us by faith in Him) are going about to establish a righteousness of their own, desiring to be under bondage to the law, they believe that they must

put forth some effort of their own, some form of meritorious obedience. All those, I say, are deceived, blind, and in gross darkness. They are lost, condemned, and if they come to thier physical death with such faith—which means no faith—they must realize after it is everlastingly too late that Jesus told the truth when He said: "As Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up (and He has been lifted up) that whosoever believeth in Him should not perish but have eternal life."

Who is He? My Lord and my God, my righteousness and my Salvation, my Rock and my high-tower, my substitute, my redeemer, my high priest, my strength and my shield, my advocate and my everlasting consolation and everlasting salvation. Who am I? only an humble believer in Him. A sinner saved by Grace.

—J. E. Heath.

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